

THE

DEFENDER

Magazine

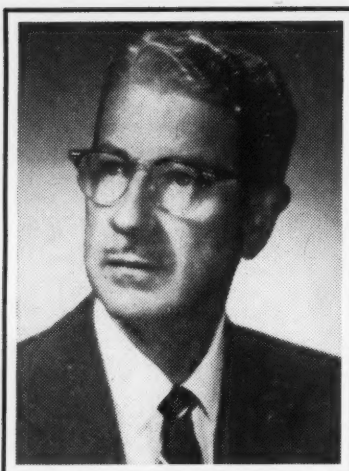
August 1957

Volume 32

Number 4



GERALD B. WINROD ★ EDITOR



MEDICAL MISSIONS IN AFRICA

ARTHUR T. HARRIS, M.D., Th.D.
LOS ANGELES, CALIFORNIA

The writer of this fascinating factual missionary story, a naturalized American citizen, was born in the Union of South Africa. He has engaged passage, with his wife and two children, to leave next October for a one-year medical missionary trek along the South African coast, from Cape Town to the Transkeian Territory ... ministering to physical and spiritual needs of natives. He will carry large equipment, a clinic on wheels. The accompanying article records an experience, in the same part of the world, some six years ago.

AS HE GAZED fondly down into the ravine, several hundred yards below the point where we stood, the Rev. Basil James smiled reminiscently. The muffled "putt-putt" which fought its way from the confines of a small corrugated iron shelter was the object of this missionary's affection.

"Before that pump was installed," he said, and turned to let his eyes travel slowly from the old, wisteria-clad house, his home for many years; to the solid stone church, built by willing Pondo converts to Christianity; to the several "rondhavel" (circular house) huts, which was the Pondo Mission School; to the several cottages of the sixty-bed mission hospital, "before we had that pump, we were compelled to close down the hospital every winter. But now," he turned again toward the laboring engine, "now we are open for business twelve months of the year!"

Then he spoke in a low voice, as if to himself, as if I, a guest from distant America, were not present. "Faith! All it took was faith!"

It was mid-September 1951, early springtime in South Africa.

This was my first trip to my African homeland in twenty-three years. From

the city of my birth, Grahamstown, South Africa, I had driven some two hundred miles eastward to see the African in his "raw" state, in the Transkeian Territory, an all-Native land where "apartheid" (separateness of the Whites from the Blacks) meant that no white man could own land or property; to see for myself the way in which the African, with the aid of white Magistrates, managed their local Native Parliament or "Bunga."

Because I had been born a South African, as soon as I landed at the Johannesburg airport, by a new law of 1950 I became once again a South African citizen in spite of my American citizenship by naturalization, with every privilege of a citizen.

I was subjected to no restrictions. I was permitted to visit and photograph everything I saw. In no manner was I restrained from recording bad or good. I was a South African.

VISITING A MISSION STATION

On this particular weekday with Mr. Eric Strachan, white treasurer of the Bunga as my guide, I visited the well established mission some twenty miles

east of Umtata. There we lunched with Mr. and Mrs. James and their small daughter Honor, after which the mission minister showed me the church, with the Cross of Christ high above the nave, and a Cross at the altar.

My hand moved over the shiny wood of the yellow wood pews, rough hewn, smooth and mellow.

"Carved from solid wood by my Pondo parishioners," Mr. James said, in answer to my unspoken question. "No tool other than the adze." The great wooden pillars, the altar, the pulpit, all were the work of native artists whose house of worship this was.

We moved on to the hospital, with its several separate cottages of three and four two-bedded rooms. Simple furniture, every piece made by native skill.

A convalescent Pondo boy was propped up in bed. Before him was a board, his race track. From a matchbox, four cardboard wheels and a rubber band he had fashioned for his amusement a little "i-karre" (automobile).

In the Xhosa language, a language I had learned as a child on my grandfather's Fish River Farm, I asked him to demonstrate his toy. Grinning eagerly he twisted the rubber band, then released it. Laboriously, slowly, the tiny "i-karre" trundled across the board, with a little aid by tilting.

In another room were twin Pondo girls of seven. Recovering from mumps, they were playing with their "dolls" — corncocks clad in rag skirts and blouses, and gaudy "dooks" (turbans) on their heads. The bed quilts intrigued me, white with enormous stars of scarlet across the middle.

Noting my inquiring glance, the white nurse who accompanied us, smiled. "Yes, the red stars tell everyone, even those who cannot read, that these children have a contagious disease."

We moved to the obstetric ward. A middle-aged Pondo woman, nursing at her ample breast a fuzzy-headed infant, looked smilingly into Mr. James' eyes.

"Inkosi!" she murmured. "Kangela! Mtana y'am!" (Look, my child!)

The nurse said: "A caesarean section. Of eight pregnancies this is her

— Turn to Page 16.

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WRITE MRS. PERRY HAYDEN, "THE QUAKER MILLER" DEPT. DM TUCUMSEH, MICH.

DEFENDER MAGAZINE

COURT ACTION AGAINST FOOD AND DRUG ADMINISTRATION

• Noted Washington attorney enters Hoxsey case. Brings two court actions against Food & Drug Administration. Others to follow.

• Demands "verdict" in the Pittsburgh Trial be set aside. George P. Larrick and Marion B. Folsom named as defendants.

GIVE the devil enough rope and he will hang himself!

Men clothed with the authority of the Food & Drug Administration now have reason to meditate upon this adage. There are indications that, in their zeal to destroy the Hoxsey cancer cure, they have overreached themselves. The fierce blows, recently delivered through the courts, have backfired.

There is only one explanation for the present turn of events ... namely, answered prayer!

Time and again, the Editor of the Defender has appealed through these columns and over the radio for spiritually-minded, Bible-believing Christians to pray God to "confuse the pattern of the persecutors." Millions have cooperated at spiritual levels and answers are now being processed before their eyes.

Spiritual exertions, geared to the will of God, produce their equivalents in the material world. Skeptics may scoff, but prayer remains man's greatest potential for correcting evil abuses.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

"Not by might, nor by power, but by my spirit, saith the Lord."

"For we wrestle not against flesh

and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

History records numerous instances of supernatural intervention in response to the cry of God's children. Mary Queen of Scots said she feared the prayers of John Knox more than all the armies of Europe.

Christians across the continent, have long realized that they did not possess material weapons comparable to those of men operating inside the Food & Drug Administration. This has forced them to rely upon spiritual resources and the power of prayer.

With the passing of the months, Food & Drug men have increased their program of harassment and vilification to enormous proportions, with the truth content steadily diminishing.

Most irritating of all, has been the steady stream of half truths and outright lies released through their propaganda machine at Washington ... creating utterly false impressions in the public mind.

Over one hundred misstatements of truth have been combed out of their multigraphed releases alone, for which explanations will be required in the forthcoming trials. Truth has a way of catching up!

Mr. James J. Laughlin, an outstand-

ing attorney at the nation's Capital has brought two actions in the courts designed to help save the Hoxsey treatment, and others will have been filed by the time this Defender is delivered.

The hand of Providence is noted in the weapons unexpectedly placed within Laughlin's reach. God works in mysterious ways His wonders to perform.

Millions of Americans were outraged when Food & Drug men put 46-thousand smear posters on bulletin boards in the Post Offices of the United States "warning" against the Hoxsey treatment. Dr. Hoxsey, through counsel, is now demanding that they be torn down. He denounces them as false, misleading, incriminating, libelous, a compilation of lies, and injurious to the health of the American people.

The Complaint reproduced on succeeding pages, filed in the courts of Washington on July 9, 1957 is destined to be a case for the history books. The health and very lives of millions of cancer sufferers is involved. This fact makes the action crucial. The date of trial will probably be set by the time the August Defender reaches its subscribers.

It will be noted on the next page that Marion B. Folsom, Secretary of the Department of Health, Education & Welfare ... and George P. Larrick of the Food & Drug Administration, are named as defendants.

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\$1.00 the Year ... 27 Months \$2.00

**IN THE
UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF COLUMBIA**

Civil Action No. 1688-57

HARRY M. HOXSEY
Dallas, Texas

Plaintiff
VS.

MARION B. FOLSOM,
Secretary, Department of
Health, Education, and Welfare,
Washington, D. C.

and
GEORGE P. LARRICK,
Commissioner, Food and Drug
Administration,
Washington, D. C.,
Defendants

**COMPLAINT
FOR MANDATORY INJUNCTION**

The complaint of Harry M. Hoxsey shows unto the Court the following:

1. He is a citizen of the United States and a resident of the State of Texas.

2. During the times mentioned herein Marion B. Folsom was the Secretary of the Department of Health, Education and Welfare and had supervision of the defendant Larrick named herein.

3. George P. Larrick was the Commissioner of the Food and Drug Administration and this agency was by law charged with the enforcement of the Food, Drug, and Cosmetic Act, Tea Importation Act, Import Milk Act, Caustic Poison Act, and Filled Milk Act.

4. The plaintiff Harry M. Hoxsey, and his father before him, for over a half century of years through the use of Chemotherapy have successfully treated many patients suffering from internal and external cancer and the plaintiff has in his files testimonials certifying to the efficacy of the treatment meted out to various patients.

5. The plaintiff has always contended that the medical profession as such have offered no cure for cancer and has always contended that the use of surgery, radium, cutting, bleeding and burning have never been efficacious

and in most instances bring on certain death.

6. Plaintiff says unto the Court that an unwarranted and vicious campaign has been waged against the plaintiff personally by the American Medical Association and related agencies and that the defendants herein have joined forces with those seeking to destroy plaintiff and his method of treatment.

7. Plaintiff says further that the defendants herein have conceded that he has been successful in the treatment of external cancer and the only question that has been raised has to do with the treatment of internal cancer. Therefore it will be important to determine where an internal cancer leaves off and an external cancer begins and the question arises as to where is the thin, microscopic line of separation. Exactly when, where and how does an internal cancer cease to be internal and become external. No medical degree is necessary to know that when a cancer breaks through on the surface it had to have roots somewhere on the inside.

8. Plaintiff says further that as a result of the campaign waged against him he has called upon the Food and Drug Administration to make a thorough, impartial and exhaustive investigation and has offered to make available to the Food and Drug Administration his own personal records and the records of institutions with which he has been connected but that the Food and Drug Administration have never taken advantage of his offer and have never made the investigation requested by the plaintiff.

9. Plaintiff says unto the Court that during the fiscal year ending June 30, 1957 the defendant Larrick arbitrarily, capriciously and without regard to the rights of the plaintiff and acting without authority of law caused a certain poster to be issued and sent to thousands of public buildings throughout the United States. The Food and Drug Administration is without power to prepare, print and distribute a poster of the type and kind herein without an opportunity to be heard. A copy of the poster is annexed hereto and made a part hereof as Exhibit A.

10. Plaintiff says unto the Court that the information contained in the poster is false and that the falsity of the matter contained therein can be established at the trial.

11. Plaintiff says that in the poster we find this:

"Sufferers from cancer, their families, physicians, and all concerned with the care of cancer patients are hereby advised and warned that the Hoxsey treatment for internal cancer has been found worthless by two Federal courts."

Plaintiff says that this is false and misleading in that the proceedings in the United States District Court for the Western District of Pennsylvania is now under attack and that there is a motion pending to vacate and set aside the judgment entered therein in that an effort was made to tamper with the jury in that cause and there is on file in the United States District Court for the Western District of Pennsylvania a motion to vacate, annul and set aside the judgment entered therein based on positive evidence of tampering with the said jury.

12. With respect to the quotation above, plaintiff says further that the heading of said poster "WARNING AGAINST THE HOXSEY CANCER TREATMENT" makes no distinction between internal and external cancer and plaintiff is prepared to show that he has established cures as to both internal and external cancer.

13. The poster further publishes the following:

"The Hoxsey treatment costs \$400, plus \$60 in additional fees — expenditures which will yield nothing of value in the care of cancer. It consists essentially of simple drugs which are worthless for treating cancer."

Plaintiff says that this is false and misleading in that hundreds of cases have been treated without any compensation whatsoever as the records will so show and that hundreds of cases have been treated where the amount was far less than \$400 and that this statement is false and malicious and the truth of it could have been established if the Food and Drug Administration had taken advantage of the plaintiff's offer to make a thorough and complete investigation and it is further misleading in that the Food and Drug Administration conceded that the treatment has

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been effective insofar as external cancer is concerned and the only matter in controversy relates to internal cancer. As to the statement "It consists essentially of simple drugs which are worthless for treating cancer," plaintiff says that he can establish at a hearing that the drugs have been efficacious in the treatment of both external and internal cancer.

14. Plaintiff says further that the poster also proclaims the following:

"The Food and Drug Administration conducted a thorough investigation of the Hoxsey treatment and the cases which were claimed to be cured. Not a single verified cure of internal cancer by this treatment has been found."

Plaintiff says that this is false and misleading and known by the defendants to be false and misleading. Plaintiff says that he has repeatedly requested the Food and Drug Administration to make an investigation and that they have rejected his request. Plaintiff says further that had the investigation been made and if they had had access to plaintiff's files and records they could have found hundreds of cases where cures were effected.

15. Plaintiff says further that the poster contains this:

"Those afflicted with cancer are warned not to be misled by the false promise that the Hoxsey cancer treatment will cure or alleviate their condition."

Plaintiff says that this is false in that the defendants concede that the plaintiff has been able to cure external cancer.

16. The poster also says this: "Cancer can be cured only through surgery or radiation." Plaintiff says that the medical profession as such have not been able to cure cancer through surgery or radiation and in fact radium and surgery aggravate the condition and make death inevitable and that the plaintiff is confident that at a full-scale hearing he can establish this fact.

17. The poster also says this:

"Death from cancer is inevitable when cancer patients fail to obtain proper medical treatment because of the lure of a painless cure 'without the use of surgery, x-ray, or radium' as claimed by Hoxsey."

Plaintiff disputes this and says unto the Court that the medical profession have offered no hope to sufferers of

cancer and that the truth of this can be established.

18. Plaintiff says unto the Court that the printing and distribution of this poster has violated his constitutional right in that the poster, the printing and distribution of said poster was accomplished without according the plaintiff a hearing. Plaintiff says unto the Court that if he had been accorded a hearing before this poster was published and distributed he could have established the falsity of the claims and allegations made in said poster.

19. Plaintiff says unto the Court that the defendants exceeded their authority in planning, printing and distributing said poster without causing an investigation to be made of the plaintiff and plaintiff's method of treatment to the end that plaintiff was entitled to due process of law and could not be condemned without a hearing.

20. Plaintiff says unto the Court that he is entitled to injunctive relief in that the injury to him is irreparable and he asks the Court that a mandatory injunction issue requiring the defendants to withdraw said poster or to modify the statements contained therein and that he has no adequate remedy at law.

21. Plaintiff says unto the Court that the action of the defendants herein is arbitrary, capricious and taken in violation of the due process clause of the Constitution of the United States and that the acts of the defendants are ultra vires and plainly beyond the scope of the defendants' authority as authorized by law in that the law and the Constitution contemplate that an accused could not be condemned without a trial and that the rights of a citizen should not be impaired without an opportunity to be heard.

WHEREFORE, The premises considered, plaintiff prays:

1. That process issue from this Court to the defendants requiring them to answer this suit;

2. That preliminary mandatory injunction issue requiring the defendants to forthwith withdraw all posters distributed by the defendants and distributed under their direction or, in lieu thereof, that the posters be immediately modified to conform to the truth;

3. That the plaintiff be accorded a hearing on his allegations as set forth in this complaint;

"IN MYSTERIOUS WAYS." Personal, providential experiences in the life of Dr. Harvey H. Springer. Price 40 cents. SPECIAL PRICE 12 CENTS while the supply lasts. Stamps satisfactory. Defenders ... Wichita, Kansas.

4. That upon final hearing permanent final injunction issue commanding the defendants to withdraw the posters referred to herein or that the posters be modified;

5. And for such other and further relief as the circumstances of the case may require and to this Court may seem just and proper.

County of Dallas
State of Texas.

Harry M. Hoxsey being first duly sworn on oath as required by law deposes and says that the matters contained in his complaint for mandatory injunction are true to the best of his knowledge and belief.

(Signed) Harry M. Hoxsey

Subscribed and sworn to before me this 27 day of June, 1957. C. C. Petty, Jr., Notary Public.

(Signed) James J. Laughlin
Washington, D. C.

(Signed) Albert J. Ahern, Jr.
Washington, D. C.

For details regarding second suit filed by Mr. Laughlin, turn the page.

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JAMES J. LAUGHLIN

DEMANDS VERDICT BE SET ASIDE

THE LOSS of the Pittsburgh Trial, held in federal court at Pittsburgh, Pennsylvania October 8, 1956 to November 15, 1956 was a hard blow to the Hoxsey forces.

The Plaintiff was the Food & Drug Administration. The Defendant (or Claimant) was the Hoxsey Cancer Clinic of Portage, Pennsylvania.

In reality, the therapeutic value of the Hoxsey treatment was not the basic consideration. The instructions of Judge John L. Miller to the jury, based upon labeling, made impossible a verdict favorable to the Clinic.

Resorting to typical use of the *half truth lie method*, Food & Drug men have paraded the case as "proof" that the treatment is worthless ... omitting to explain that the action could not be considered final, for the reason of an appeal pending in the higher courts.

But even more important and demolishing to their position was the fact that during the closing hours of the trial, an effort was made to influence one of the jurors.

It happened that a Defender reader

(Mrs. Florence B. Kuhn of Latrobe, Pennsylvania) was within hearing distance. She wrote the Editor of The Defender and the matter was promptly reported to Mr. Vincent M. Casey, attorney for the defense.

Mr. Casey took no action. Jury tampering is of course a serious offense. The first thing Mr. Laughlin did, upon being engaged as legal counsel, was to start preparation of a suit to have the verdict set aside.

His Washington office prepared the Motion which follows. He went to Pittsburgh and laid the matter before Mr. Casey, who demanded that certain references to himself and the Editor of The Defender be deleted from Mrs. Kuhn's original affidavit.

A new one, to which he agreed to fix his signature was negotiated and filed with the court. An early hearing based upon the Motion is confidently expected by Mr. Laughlin.

Food & Drug men secured an injunction in June, forbidding the Portage Clinic to mail medications for *internal cancer* across Pennsylvania State

lines. They gained the decision on the basis of their "victory" in the Pittsburgh Trial. Now that the verdict is being demonstrated fatally defective, they find themselves in an awkward position.

Within a week after the Trial ended last November, a nation-wide Call To Prayer was issued by a group of Ministers. Current developments strongly suggest an answer to the prayer-wave which has since gathered momentum.

IN THE UNITED STATES DISTRICT COURT FOR THE WESTERN DISTRICT OF PENNSYLVANIA Civil Action No. 13251

United States of America

vs.

10 cartons, more or less, each containing 26,332 black tablets of an article of drug labeled in part:

(Carton) "Hoxsey — 100 S C tablets black control number 06980 *** Testagar & Co., Inc., Detroit, Michigan, and

4 drums, more or less, each containing 62,900 red tablets of an article of drug labeled in part:

(Drum) "From Testagar & Company, 1354 West Lafayette, Detroit, Michigan, name special tablets S C red 06949 Lactotabs ***"

Including a number of leaflets

MOTION FOR NEW TRIAL

Now comes the claimant-defendant and moves for a new trial pursuant to Rule 59 and Rule 60 of the Federal Rules of Civil Procedure.

In connection with the motion for new trial we call the Court's attention to the affidavit of Mrs. Florence B. Kuhn attached hereto and made a part hereof. It will be seen by the affidavit and by the Points and Authorities attached hereto and made a part hereof that improper and prejudicial matter was communicated to a member of the jury prior to the submission of the case for the jury's consideration. The affidavit also discloses that not only was improper and highly inflammatory matter communicated to the juror, the case was discussed and there was misconduct on the part of the juror in that the matter was not called to the attention of the Court when the trial resumed.

As will be outlined in the Points and Authorities attached hereto and made a part hereof, the recent decision of the United States Supreme Court in the case of *Remmer v. United States of America*, 350 U.S. 377, 100 L.Ed. 435, 76S. Ct. 425, should prompt this Court to order a hearing on the motion for new trial and we feel it will be graphically demonstrated to the Court that there has been such misconduct and

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prejudice as to compel this Court to award a new trial. This matter is newly discovered and is being presented to the Court just as soon as it was brought to the attention of present counsel and therefore this motion is timely within the meaning of the Rules.

(Signed) Vincent M. Casey
Pittsburgh, Pennsylvania

(Signed) James J. Laughlin
Washington, D. C.

(Signed) Albert J. Ahern, Jr.
Washington, D. C.

CERTIFICATE OF SERVICE

I hereby certify that I have this 8 day of July, 1957 mailed copy of the foregoing Motion for New Trial to John A. DeMay, Jr., Esq., Assistant United States Attorney, United States District Court for the Western District of Pennsylvania, 633 New Federal Building, Pittsburgh, Pennsylvania.

(Signed) Albert J. Ahern, Jr.

Commonwealth of Pennsylvania
County of Westmoreland

On this 24 day of June A.D. 1957 personally appeared before me, Mary Lee a Notary Public in and for the aforesaid county duly authorized to administer oaths, Mrs. Florence B. Kuhn of Route 4, Latrobe, Pennsylvania who being duly sworn according to law, doth depose and say, that on the evening of Tuesday, November 13, 1956 I attended a meeting of the American Legion Auxiliary, Unit No. 515 Thomas B. Anderson Post at Latrobe, Pennsylvania.

I was in a general discussion with Mrs. Mae Larimer who happened to be at that time a member of the Jury trying the Hoxsey case at Pittsburgh, Pennsylvania. During our discussion Mrs. Margaret Reed of Latrobe, Pennsylvania, walked over to where we were standing, interrupted our conversation and asked "How is your jury trial coming on?" Mrs. Larimer said "Oh alright. The defense lawyer addressed us today and the prosecution will address us tomorrow and the judge will charge the jury on Thursday and we will get the case." Mrs. Reed said "I hope you will find him guilty and put him in jail." I took exception to her remark and then she said "Well maybe not jail but do something with them." At this point Mrs. Reed walked away.

(Signed) Mrs. Florence B. Kuhn

Sworn to and subscribed before me, this 24 day of June A.D. 1957. Mary Lee, Notary Public.

POINTS AND AUTHORITIES IN SUPPORT OF MOTION FOR NEW TRIAL

The affidavit in this case shows that

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J. J. JARMOL
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before the case was submitted to the jury, a member of the jury panel then trying the above-entitled cause was present at a gathering of the American Legion Auxiliary, Unit 515 Thomas B. Anderson Post at Latrobe, Pennsylvania — namely, one Mrs. Mae Larimer. The affidavit discloses that the case then pending before this Court was under discussion and that one Mrs. Margaret Reed inquired about the case and then stated that she hoped the jury would put the claimant in jail.

One of the essentials of due process is that extraneous matter be kept away from the jury and that their verdict be based only on the matters adduced in Court. Although we do not have the stenographic transcript before us undoubtedly the Court at numerous times during the process of this case warned the jury not to discuss the matter among themselves or others and to report any breach thereof to the Court. The juror in this case, Mrs. Mae Larimer, was under this duty.

We call the Court's attention to the first decision of the Supreme Court of the United States in Remmer v. United States, 347 U.S. 227, 74 S.Ct. 450, where Justice Minton stated:

"In a criminal case, any private communication, contact, or tampering directly or indirectly, with a juror during a trial about the matter pending before the jury is, for obvious reasons, deemed presumptively prejudicial, if not made in pursuance of known rules of the court and the instructions and directions of the court made during the trial, with full knowledge of the parties. The presumption is not conclusive, but the burden rests heavily upon the Government to establish, after notice to and hearing of the defendant, that such contact with the juror was harmless to the defendant. Mattox v. United States, 146 U.S. 140, 148-150, 13 S.Ct. 50, 52-535, 36 L.Ed. 917; Wheaton v. United States, 8 Cir., 133 F.2d 522, 527."

After the case was remanded and the District Court held a hearing at which time the jurors were interrogated, the Court of Appeals for the Ninth Circuit again affirmed, 222 F.2d 720, the decision of the lower court denying a new trial. The Supreme Court again

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NERVOUSNESS

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granted review and vacated the judgment of the United States Court of Appeals for the Ninth Circuit. *Remmer v. United States*, 350 U.S. 377. Speaking of the duty to preserve the sanctity of the jury room the court stated:

"He had been subjected to extraneous influences to which no juror should be subjected, for it is the law's objective to guard zealously the sanctity of the jury's right to operate as freely as possible from outside unauthorized intrusions purposely made."

With respect to the duty of the Court in the present state of the record with the affidavit of Mrs. Kuhn showing a gross attempt to obstruct the administration of justice, the requirements of a hearing as commanded by the Supreme Court of the United States in the *Remmer* case is further amplified by the decision of the United States Court of Appeals for the Tenth Circuit in *Rubenstein v. United States*, 227 F.2d 638, cert. denied, 350 U.S. 993. In that case which was an income tax case certain jurors were contacted by agents of the Revenue Service. On a motion for new trial the District Court denied the motion without a hearing and without taking testimony in open court. The Court of Appeals for the Tenth Circuit reversed and remanded

and ordered a hearing to determine whether this extraneous contact had prejudiced or had brought inflammatory matter to the attention of the jury.

With respect to the granting of a hearing inquiring into misconduct of jurors or inquiring into whether inflammatory matter has been communicated to a juror, it has been well accepted that an affidavit justifies the Court in ordering a full-scale hearing to determine the facts. This is reflected in 90 A.L.R. 249 where the following statement appears:

"The view that affidavits, depositions or testimony of jurors may be received in evidence to show the misconduct, improper acts or communications of third persons is supported by considerable authority. *Mattox v. United States*, 146 U.S. 140; *Calahan v. Chicago & M & ST Railroad Co.*, 158 Fed. 988; and *Southern Pacific Co. v. Klinge*, 65 F.2d 85."

There can be no question but that the Courts have decided that the principle which the *Remmer* case expounds applies to civil juries as well as criminal juries. In this connection we call the Court's attention to the decision in *D. F. Jones & Co. v. Fooks*, 136 S.W.

2d 487, 126 A.L.R. 1255, where the court stated:

"Verdicts returned by juries which have been tampered with or with which an attempt has been made to tamper must be set aside, in order to preserve the integrity of verdicts."

It was also held in *Jorgenson v. York Ice Machinery Corp.*, 160 F.2d 432, that drunkenness, bribery or the receiving of incompetent documents or privately interviewing a party constituted misconduct of a jury requiring the verdict to be set aside. It was also held in *Wilson v. Clement*, 126 F. 808, that the fact that some of the jurors were not impartial may be a good ground for a new trial.

In order that the Court preserve the integrity of the proceedings in the above-entitled cause a hearing should be granted so that it may be determined whether other statements were made to this juror and whether she communicated the statements outlined in the affidavit to the other jurors, thus compounding the contamination of the jury. We say initially, however, that in the present state of the record the affidavit, alone, would justify the granting of a new trial.

(Signed) Vincent M. Casey
Pittsburgh, Pennsylvania

(Signed) James J. Laughlin
Washington, D. C.

(Signed) Albert J. Ahern, Jr.
Washington, D. C.

CERTIFICATE OF SERVICE

I hereby certify that I have this 8 day of July, 1957 mailed copy of the foregoing Points and Authorities in Support of Motion for New Trial to John A. DeMay, Jr., Esq., Assistant United States Attorney, United States District Court for the Western District of Pennsylvania, 633 New Federal Building, Pittsburgh, Pennsylvania.

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THE TWO HEREDITIES

Sermon Of The Month

DR. A. J. GORDON

The Defender brings another sermon masterpiece, this month, as preached by Dr. A. J. Gordon of Boston a generation ago. These messages by outstanding pulpit statesmen of the past are proving popular ... according to the large number of appreciative letters being these days received.

That which is born of the flesh is flesh and that which is born of the Spirit is spirit. —John 3:6.

THIS SAYING constitutes our Lord's justification for His stern demand for the new birth. Why must a man be born again? Because of his fallen nature.

Nicodemus represents the culturists of the present day, who are always saying: "Educate men: develop them, bring out the good that is in them." "We know thou art a teacher come from God!" exclaimed this scholar. As though he had said: "Men need training and educating, and thou art sent to be our Instructor." "Nay," answers Jesus, "it is not instruction but regeneration which men need. Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God."

Because men have been ill born they must be reborn. The flesh is flesh however cultivated, educated, and developed, but it does not thereby become spirit. A new nature must be communicated before a new direction can be imparted. Men must have a divine life in order to have a divine character. Let us consider the two natures and the two heredities resulting therefrom.

I. THE POWER OF NATURAL HEREDITY

"I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." (Exodus 20:5)

This sounds like a terribly severe saying. But if we bring in physiology

to interpret theology it is simply saying that the stream of natural descent is irresistible and that whatever gets into its current will flow on through many generations. And there is no point in which history and the Bible more perfectly harmonize than here.

The consequences of one man's sin may not come out in his own life, or in the life of his immediate descendants, but they are certain to come out sooner or later. A dead body in a river may float on for miles under the surface and out of sight, and then suddenly come to the top to defile the whole atmosphere with its putridity.

So a sin persistently committed and pursued for a lifetime will start a disease or curse which may not come to the surface for generations, but it is almost certain to emerge sooner or later. This is the only way I can account for certain facts which come under my observation.

The suffering and sickness and calamity which I sometimes find in families which seem not to deserve any such thing appalls me. But the secret often comes out to be this — that some ancestor has poisoned the stream of descent very far back, and the stream

has not yet run itself clear. It is, I admit, a terrible law and one which has been much blamed by the wisdom of this world. But such is the law and we must submit to and obey it. The self-indulgences of today are draughts on posterity payable two or three generations hence.

What a tremendous obligation does this law put upon us to live sober and righteous and godly lives. What Napoleon said to his army at the pyramids, "Soldiers, forty centuries are looking down upon you," we may almost reverse and say: "Forty generations are looking up to you."

The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it therefore that it be granite and not shale.

Of the two I would rather inherit a faulty character than transmit one, which is saying that I had rather be sinned against than sin. For I conceive of no more bitter punishment to inflict on one than to gather his children and children's children about him at the judgment day and set their sins and woes and misfortunes before him and say: "It is your heritage of transgression that treasured up wrath against the day of wrath for these," and then to take up the proverb of Scripture against him, "The fathers have eaten sour grapes and the children's teeth are set on edge."

It is your sin and suffering which have brought that eternal weight of woe upon these who are bone of your bone and flesh of your flesh. The laws of heredity are irresistible. My descendants cannot reap a harvest of "well-dones" if I spend my life in sowing a seed field of ill-doing.

And what a far-reaching influence does this fact endow us with. It makes us the teachers and rulers of generations yet unborn. Great wisdom as well as wit is contained in that answer of Dr. Holmes to the question of a friend. He was asked how early parental training should begin and he replied: "A hundred years before the child is born." You call that a paradox; I call it the deepest philosophy.

In the present life of your child you may shape what is plastic and changeable, but what is fixed and unchangeable has been determined for generations back. "As the twig is bent so is the tree inclined," says the proverb. True!

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for all its life be gnarled and crooked, or straight and beautiful, as the case may be. But whether the tree will bear sweet fruit or sour; whether it will bear figs or acorns — that is something that cannot be determined by the pressure of your fingers, but by the roots that strike far down and run far back.

Heredity is the root of life, underlying long generations and taking the quality from them. A Puritan root was planted in the soil of Great Britain and nourished by rigid self-culture. In the Mayflower a slip of it was brought to our shores and here planted. It sent its branches unto the sea and its branches unto the river, and the oppressed of all nations came to find shelter under it. It is the quality of that root, with its hundreds of years of rigid training and righteous living, that has made New England character what it is.

And when one of your Boston liberals stands up in his pulpit and preaches about "ethical culture," and says: "See how moral and virtuous we are, and how little need we have to depend on a dismal Puritan orthodoxy to produce virtuous living," we reply in the words of Scripture: "Boast not thyself against the branches; but if thou boast thou barest not the root but the root thee."

The very morality of Boston liberalism is the product of Puritan orthodoxy, and the very virtues of these advanced thinkers, as they call themselves, are the fruit of that old Calvinistic belief which stood for every point and punctilio of orthodoxy as though the destiny of the race depended on it.

Culture can perhaps bend the sapling so that the tree which grows from it will be straighter than otherwise it would have been, but it cannot determine the future of that sapling so that if it is a thorn-tree now it will bear grapes hereafter.

Regeneration in which the Puritan believed can do this. Yes, it is a wise saying: "Begin the training of the child a hundred years before it is born, and if you ask yourself, 'When does my training and influence and example end?' let the answer be, 'A hundred years after I am dead.'"

II. THE POWER OF DIVINE HEREDITY

"Whosoever is born of God does not commit sin: for his seed remaineth in him, and he cannot sin because he is begotten of God." (I John 3:9)

This is a saying which is very staggering to one's faith, and the interpretation of it has led to very opposite re-

sults — despair on the one hand and presumption on the other.

One has said: "Alas, that settles it with me. It is no use for me to hope any further. I am sensible of constant lapses into sin, and if the Bible says that 'whosoever is born of God does not commit sin' then certainly I must surrender, and concede that I am a stranger to the new birth."

Another says: "Yes, that is very clear: one that is born of God cannot commit sin. Therefore it is possible to attain sinless perfection. And that is what I have done. I believe I have lived for several years now without committing a sin."

The words should produce a result exactly midway between these two — an intense striving after holiness and an intense humility because we come so far short of it.

What, then, is the true meaning of the words? This: "Whosoever is born of God doth not habitually and willfully commit sin. Sin is no longer his element and sphere. If he falls into sin he escapes from it as soon as possible. While he was unregenerated he lived in sin and loved it; now that he is regenerate he lapses into sin and loathes it.

A fish when thrown out of the water struggles in pain and anguish because out of his element; a wounded dove when dropped into the water flutters and struggles because out of its element. The home of one is in the air and of the other in the deep, and neither can be easy in the other's habitude.

The Christian "is born from above," in the language of Scripture, and is therefore a citizen of heaven. He cannot drop into the element of earthliness and sin without being made miserable, just as a man whose home and habi-

tude are in sin and corruption would be utterly wretched if thrust into heaven among the angels and redeemed spirits.

And why is it said that the regenerate man doth not commit sin? "Because God's seed remaineth in him." That is to say, his birth from God gives him the abiding life of God — the eternal life, the divine nature, which tends to holiness as strongly as the natural life tends to sin. Birth and blood will tell to the latest generation.

If some ancestor of mine got intoxicated a hundred years ago at General Washington's inauguration day, I am somewhat the worse for it, since a grain of wrong can be transmitted in its evil effects through generations. But, praise God, if some forefather of mine "lived soberly and righteously and godly" a hundred years ago, I am so much the likelier to do the same, since the seeds of righteous character are surely conveyed from parent to children and their children's children.


This is what the Apostle means by these words, "Whosoever is born of God, God's seed remaineth in him." He has a divine ancestry to help him toward holy living, to give him an impulse and tendency to righteousness.

What astonishing words are those when we seriously meditate upon them: "He that believeth on the Son hath eternal life." The very life of very God dwelling within him as the source and spring of holy action. That life is sinless and incapable of begetting sin. Reproduce it a thousand times and the fruit will be the same, sinless and only sinless.

"Eternal life means a life without end," you say. Yes, and just as truly it means a life without beginning. Therefore the Christian is a man whose training began not a hundred years before he was born, but a hundred ages. The springs of his holy living take their rise in the beginning with God.

As a boat thrust out into the current of the Amazon or of the Congo has all the momentum of the headwaters of the mighty river behind it to bear it on, so a soul which by faith believes on Christ and thus comes into eternal life has the impulse of God's beginningless life behind it to bear it onward in righteous living.

Here is encouragement for the weak sinner. You say, O young man, "Alas, what is the use of trying to be good? My whole nature is against me. What avails it to turn the weather vane to the south, when the wind is blowing



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from the north? It is just as little use for me to say, 'I will do right, I will be good,' when the whole trend and tendency of my nature is against me."

Very true, and therefore Scripture saith plainly: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." That settles it. You cannot get right-doing out of wrong-being. You cannot get a rising virtue out of a fallen nature. Therefore it is that when we believe, God puts another mind within us. "It is called the law of the Spirit of life," which makes us free from the law of sin and death.

Therefore I beseech you to let go of the fallen life of self and lay hold of the risen life of Christ. The old life which is a perennial fountain of sin and death must be distrusted, mortified, and put off. The new life in Christ Jesus must become our supreme reliance. For it is not only written, "that which is born of the flesh is flesh," and "that which is born of the Spirit is spirit," but it is also written, "The flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other."

UNION WITH CHRIST

THERE IS a Divine order of Life, which is a manifestation of God, that is eternal; and there is a natural order of life, which is a creation of God, that is temporal, age-long. The Divine Life proceeds from Christ, and is the Life of all spiritual beings, including the regenerate spirits of men. The natural life is of the mundane spirit, and is the psychical and physical life of man and of all lower genera.

The Scriptures in the original Greek use three words to designate three forms of life. With but few exceptions, when Divine Life is meant, the word "zoa," is employed; when the soul, or psychical life of man is referred to, the word "psuche," is used; when reference is to the life of the body, the word "bios" is used. The word "eternal" is joined to "zoa" only, but is often omitted. Owing to the poverty of the English language, zoa, psuche and bios are all translated, "life."

Christ, who is ever present in the Holy Spirit, seeks union with every living soul; seeks complete expression in and through everyone with whom He becomes united.

Beliefs are but means. Repentance of sin is a necessity, for vileness and holiness cannot be made one. But yearning love, desire for God in the heart of man, prepares him for union with the Divine Being. All doctrines, systems and practices of whatever name or nature are helpful just to the degree that they assist and inspire man to recognize the presence of the Holy One.

Sound doctrine is vital: right belief prepares for right experience. Thus, if we believe in the Deity of Christ-Jesus and in faith accept the efficacy of His vicarious atonement, we experience forgiveness of sin and justification. If we believe in regeneration, the indwelling presence of Christ and the baptism and ministry of the Holy Spirit, and through faith comply with the conditions, we experience the deeper works of grace and realize the meaning of Paul's secret, "Christ in you the hope of glory."

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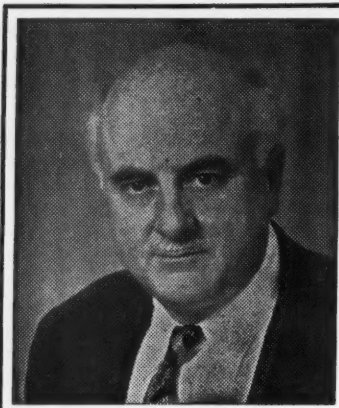
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THE PARABLES OF CHRIST

Second in a series of articles on the parabolic teachings of Christ by Dr. Gerald B. Winrod. Each article is complete in itself ... but also connects with the one before and the one following. To miss an article would be to break a link in a chain of thought.

THE thirteenth chapter of Matthew contains seven parables, the first of which awaits present consideration, that of the Tares Among the Wheat ... Matthew 13:24-30 and Matthew 13:36-43.

"The kingdom of heaven is likened unto a man which sowed good seed in his field ... He that soweth the good seed is the Son of man."

There is nothing extraordinary or especially arresting about the opening statement of the parable. It has always been a common practice for men to plant grain in anticipation of reaping crops. Seed is carefully chosen to make sure of "good" variety. The picture is that of an owner at work in his field.

The fact of possession is a basic consideration. The land belonged to the sower. Anyone else, who might presume upon the premises for an evil purpose, would be an intruder. It was *his field*. The importance of this premise comes into focus as the full meaning of the parable is explored.

"Son of man" was the title most frequently used by the Lord when referring to Himself. We find it used on only one other occasion, by Stephen in Acts 7:56 while standing under an open heaven. The field is therefore the property of the Lord Jesus Christ.

"But while men slept, his enemy came and sowed tares among the wheat, and went his way ... The enemy that sowed them is the devil."

No blame seems to be intended for those who slept. Normal and required rest is suggested. All things were following a natural course until something out of place, and immediately recognized as wrong, occurred. An enemy intrudes as sows darnel.

The Greek word translated "tares" is *zizania* and according to Dr. James Strong and other authorities means

darnel. Jamieson, Faucett & Brown says: "By tares is meant, not what in our husbandry is so called, but some noxious plant, probably darnel."

Tares, as known to us, bear no resemblance to wheat. Darnel is different, being so much like wheat in appearance, that the farmer finds it impossible to distinguish between the two from the time the first green shoot appears, through growth to maturity. But in the tiny seed there is a germ that makes them entirely different.

This essential difference is manifested during development. By degrees the malignity of the counterfeit grain becomes known. The wheat and tares represent two groups of people, good and bad, those who belong to the Kingdom and others under the control of Satan.

Dr. W. P. Van Wyk is undoubtedly correct: "The good seed is the original seed. For it is said to be sowed first. This probably indicates that the parable intends to include the whole history of the human race. The truth of the fall of man is not denied, but it is not indicated. The parable is silent about it."

"An enemy hath done this." Let the word enemy be underscored. Satan whose being is full of darkness did his deadly work during the night while good people enjoyed peaceful slumber. The method reflects his wiliness and dastardly determination to do harm. His will is inverted. His depraved nature cries: "Evil be thou my good."

The motive for planting the darnel was malice. There was nothing to gain. The product was worthless, devoid of

commercial value. The act was prompted by pure, unadulterated meanness.

"Let both grow together until the harvest ... As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

This arrangement is natural and proper. A premature effort to uproot the bad would destroy some of the good. The roots beneath the surface, while different, are entangled.

Full manifestation of the darnel will vindicate the wheat. Because the counterfeit grain so nearly resembles the real, only fruition can assure perfect discrimination.

Crimes of the wicked bring into bold relief many excellent dispositions of heart among the righteous. Were there no bad people in the world to vex the good, the latter might appear in the light of harmless innocence, being denied the opportunity of displaying fidelity, patience, fortitude, other virtues and the Christian graces.

Were it not for the dangers that result from iniquity in environment, there would be no incentive for positive goodness, courage to act, wisdom to admonish, caution to watch, nor the exercise of faith to overcome the world. Virtue must be tested to assure durability.

Dr. Hugh Blair, writing in the year 1796, looked forward to a perfected state for the righteous: "Let us keep our eyes ever fixed on that important period which is alluded to in our text, as the conclusion of all, 'Let both grow together until the harvest.'"

"The confused mixture of good and evil which now prevails, is only a temporary dispensation of Providence, accommodated to man's fallen and imperfect state. When our nature, purified and refined, shall become ripe for higher advancement, then shall the spirits

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of the just, disengaged from any polluted mixture, undisturbed by sin, or sinners, be united in one glorious assembly, and rejoice forever in the presence of Him, who is holy, harmless, undefiled, separate from sinners. Hebrews 7:26."

"The field is the world . . . The harvest is the end of the world; and the reapers are the angels."

These passages refer to two entirely different worlds. They stem from unrelated Greek terms. "The field is the world (*kosmos*). "The harvest is the end of the world (*aion*)."

The former means our earth geographically and every other way, all creation, including human inhabitants. The latter refers to the present age which will run its course and terminate with the second coming of Christ.

There is nothing here to suggest limiting the field to the Church. The implications are infinitely broader. Satan the usurper, the squatter, the temporary god of this age (*aion*), entered our world (*kosmos*) and sowed poison seed. He had power to do this, being possessor of the planet, although not the owner.

During the great temptation, he professed possession of the world's kingdoms and offered them to Christ in exchange for obedience. The Saviour did not dispute his claim, preferring to say: "Get thee hence." It may therefore be assumed that even a liar can tell the truth once!

The same underlying idea is noted in Paul's statement to the Romans that, "The whole creation groaneth and travaileth in pain together." Unquestionably the thought "whole creation" used here, is the same that crossed the mind of our Lord when He spoke of the field being the world.

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The whole creation belongs to the Son of Man — "a man which sowed good seed in his field."

Wherever He plants "children of the kingdom" in our groaning world, there wounds are healed, tears dried and sobs turned to singing. Those associated with Him are engaged in the task of wresting something from a thief and restoring it to its rightful owner.

Yes, the sower of the darnel is the devil, the adversary, the enemy, the traducer, the one who since his fall from the position of archangel, has libeled and blasphemed God.

Prior to the creation of Adam and Eve, and the events covered by the "days" of Genesis chapter one, Satan occupied this planet as head of a kingdom of angelic beings. The economy which then existed ended in darkness and void. "And the earth was (became) without form, and void." An archangel became an arch fiend, the sower of poison seed.

He does not own the planet. He did not create it. Never at any time has he been other than an occupant. His power will some day be broken. His doom anticipates a pit without a bottom. Revelation 20:1-3.

"And shall cast them into a furnace of fire."

Judgment is not a pleasant word, but both Scripture, and international trends, point to a climactic conflagration at "the end of the world." The foregoing parabolic reference to "a furnace of fire" connects with Peter's prophecy which took into account the release of atomic energy.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and

the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:10-13.

Bible students have always accepted as true, prophecies regarding a future conflagration in which the elements would "melt with fervent heat" and the material heavens and earth be "dissolved," but only now do such passages become understandable. The seal of the atoms, called "stones of fire" in Ezekiel 28:15-16, has been broken.

There will be two groups in the judgment that ends the present age. "The good seed are the children of the kingdom; but the tares are the children of the wicked one."

Assuming that such a celestial and terrestrial catastrophe were to occur now, like "a furnace of fire," children of God would have nothing to fear. Their security does not depend upon material values or physical substance. They are assured of permanent, blissful survival following the dissolution of their physical bodies. The saint is assured of an indestructible body like our Lord brought back from the grave.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I John 3:2.

And so the parable concludes:

"Then shall the righteous shine forth as the sun in the kingdom of their Father."

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FLYING SAUCERS FROM OUTER SPACE

A REVIEW OF
MAJOR DONALD E. KEYHOE'S BOOK
THE FLYING SAUCER CONSPIRACY

THERE ARE reports hat some epoch-making announcement is soon to be made regarding flying saucers. From present indications the public is being conditioned by degrees to avoid possible panic. The following press dispatch from Washington of July 12, 1957 is an example:

Four "flying saucers," operating at speeds up to 3,600 miles per hour have been tracked over California by Civil Aeronautics Administration control-tower operators, according to a hidden report just released in Washington by the National Investigations Committee on Aerial Phenomena.

Eight members of the committee's board of governors, including Rear Adm. Herbert B. Knowles and Col. Robert B. Emerson, certified they had seen the signed radar report. This action was taken to protect the source. Admiral Knowles took sharp issue with official secrecy on Unidentified Flying Objects.

"There is a real need," he said, "to break through the official Washington brushoff and get the truth to the people."

The radar report was made at an airport in the general Los Angeles area, the committee said. The first of the four objects appeared in the tower radarscope at 11:50 p.m. on March 23.

"It was moving faster than anything I had ever seen," stated the operator who signed the report. "About 40 miles northwest, it came to an abrupt stop and reversed course, all in about three seconds."

After a second reversal, the object disappeared at high speed. Five minutes later, two more appeared, also heading northwest. The CAA operators tracked them a distance of 30 miles, in 30 seconds — 3,600 miles per hour before they, too, raced off the scope.

"A fourth 'target' appeared," the report continues. "It went off the scope at 3,600 miles per hour. They were at 10,000 feet, or lower."

This hitherto unpublished radar report casts new light on several visual saucer sightings at the same time, near Oxnard Air Force Base.

(This concludes the Washington press report of July 12th.)

The country's leading authority on flying saucers, favoring their existence as objects from outer space, is Major Donald E. Keyhoe (retired) of the United States Marine Corps. His two earlier books attracted wide attention in both scientific circles and with the general public... "The Flying Saucers are Real" and "Flying Saucers From Outer Space."

Major Keyhoe's most recent book entitled, "The Flying Saucer Conspiracy" turns up the underneath side of what he charges to be a plot, centered at Washington, to keep the people in the dark. The time appears to be at hand for removing the veil of secrecy.

The publishers insisted on clearing the manuscript of the Major's first book with the Department of Defense in advance of publication and received the following significant letter.

Department of Defense
Office of Public Information
Washington, D.C.
26 January 1953

Henry Holt and Company
383 Madison Ave.
New York 17, N. Y.

Dear Sirs:

This will acknowledge your letter of recent date regarding proposed book on "flying saucers" by Major Donald E. Keyhoe, U.S. Marine Corps (ret.).

We in the Air Force recognize Major Keyhoe as a responsible accurate reporter. His long association and cooperation with the Air Force, in our study of unidentified flying objects, qualifies him as a leading civilian authority on this investigation.

All the sighting reports and other information he listed have been cleared and made available to Major Keyhoe from Air Technical Intelligence records, at his request.

The Air Force, in its investigating agency, "Project Bluebook" are aware of Major Keyhoe's conclusions that the "flying saucers" are from another planet. The Air Force has never denied this possibility exists. Some of the personnel believe that there may be some strange natural phenomena completely unknown to us, but that if the apparently controlled maneuvers reported by many competent observers are correct, then the only remaining explanation is the interplanetary answer.

Very truly yours,

Albert M. Chop

★ ★ ★

THIS LETTER was dated January 26, 1953. Major Keyhoe charges that "since December 1953, the Air Force has refused to release any official reports of flying saucer encounters." But despite the dropping of the curtain, sightings continue to multiply in all parts of the world. He says:

"In practically every country this increased saucer surveillance has been confirmed by pilots, radarmen, or trained ground observers. From the de-

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tails of these worldwide reports it is evident that the saucers have moved into a new phase of operations — one that may change the lives of everyone on this globe.

"Here in the United States, the official investigation has been greatly intensified. Scores of prominent scientists and engineers are now working behind the scenes, helping to evaluate the facts."

Major Keyhoe wishes it understood that he is not attacking the Air Force as a whole for "this censorship." Most of the officers and officials are simply obeying orders. Nor does he attribute unpatriotic motives to the "silence group" where the secrecy orders originate.

"Undoubtedly," says the Author, "they are actuated by a high motive — the need, as they see it, to protect the public from possible hysteria. Nevertheless I believe that this censorship is dangerous. The thousands of Unidentified Flying Objects (UFO) reports by veteran observers prove beyond question that the saucers are machines from outer space. The Air Force's insistence that it has no answer only heightens the possibility of hysteria."

Lack of information will cause fear of the unknown to prevail, unless the present policy is changed. This can lead to the most dangerous kind of panic, says the Major.

Over 300 sources cooperated and helped supply the astounding information contained in, "The Flying Saucer Conspiracy." The heretofore unpublished sightings, and deductions drawn from studying them, is convincing evidence that flying saucers are real ... and that our planet is being watched by intelligences whom our humanity lacks capacity to understand.

Perhaps the most intriguing chapter of this book is the one entitled, "Unknown Worlds." The reader finds himself standing with the Author in a New York hotel room at night, looking out over the bright lights of the great city and into the starlit heavens.

"It was a haunting thought to realize there were millions of inhabited planets, unknown worlds, scattered through the metagalaxy. Most of them we would never know, nor our descendants, even when they learn to travel far into outer space ...

"Most of these, for a reason known only to the Creator, we would never meet. But out of those millions of worlds, some were bound to be within our reach when man finally freed himself from the earth."

Major Keyhoe honestly believes that the inhabitants of this earth are being "shadowed" by beings from outer space. Their concern over what they are observing, and perhaps anticipating for the future of life at our level, can only be conjectured.

Reasons are submitted for believing that we are being "Shadowed From Outer Space" (the title of chapter twelve).

Whether or not the alleged observers are "friendly" is a question that seems to haunt the Author. And, are they good or bad beings, judged by earth's standards?

A conversation with a friend and collaborator, Paul Redell, is reproduced:

"I said: 'I wonder whether or not the UFO beings are friendly.'"

"He gave me an ironic look: 'It's a queer thing, all the time you've spent on this, you've never really faced it.'"

"'Faced what?' I said, a little nettled.

"'Well,' Redell answered, 'You've said it could add up to the greatest adventure of all time, some advanced race helping us out —'

"'Why not? They might teach us things it would take us a thousand years to learn otherwise. Maybe we could end all disease. They'd certainly be ahead of us technically.'"

"'I grant that. But how are they going to teach us? Will they say, Here's all the knowledge, now you're free to use it? Or will they say, This is the way we do it, this is what's good for you.'"

"'You mean we'd be regimented.'"

"Redell shrugged. 'These beings

could be the kindest creatures in the world, from their viewpoint. But to them we might seem like infants that had to be brought up the right way.'"

"I was silent for a moment. 'You could be right,' I said finally."

FLYING SAUCER FACTS

Three books which reflect exhaustive research by Major Donald E. Keyhoe, U. S. Marine Corps, Retired:

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FROM PAGE 2.

only live-born child. All of the others died because of prolonged labor, too much pressure. Narrow bony birth canal — many African women suffer from that anomaly. Many Pondo infants, and mothers too, died before this hospital was established."

I was invited to inspect the surgery, small, clean, simple. Large pressure cookers for sterilization of drapes, gowns and towels. No fancy frills. Utility was the watchword. Every penny given to support this mission, its hospital, its school was made to supply the need of tuppence.

PRECIOUS WATER PRESERVED

It was when we left the hospital that Mr. James led me to the roadside, where we could look down upon the busy, putt-putting motor far below.

"Yes, this is the first year we have not had to close the hospital throughout the dry winter months," he said. "Water, you can't operate a hospital without water. Good doctors and good nurses are indispensable. But without water even they are helpless."

I studied his eyes, deep-set and glowing with enthusiasm. I waited for him to continue.

"It just doesn't rain here in the winter months." He indicated the drab, dry grass, then nodded toward the hospital. "A sixty-bed hospital, even one

as primitive as ours, requires an almost unlimited supply of good water."

He pointed to the several 500-gallon corrugated iron tanks, one at the corner of each building, typical of South Africa. Rain water which fell upon the roof ran along the gutters, and into the tank.

"When they ran dry, we had to close shop." He sighed. "Yes, we had to send our patients home, some to die, when they might have been saved."

A fleeting look of fear, a fear of the now dead past, crossed his face. He drew himself erect, smiled again.

"We prayed," he murmured in a voice so low that I barely caught the words. "We prayed for an adequate supply of God's indispensable water."

When he was silent, lost in thought, I spoke: "And that," I pointed downward, toward the pompously busy motor at its labor of pumping life-giving water from a limitless underground river below the earth's surface to the thirsty tanks above, "was the answer to your prayer?"

Mr. James nodded. "In a way, yes!" His warm eyes fixed upon me. They, not his lips, smiled. "But it was the way God answered our prayers that was so amazing. But first we had to have the faith. We had to show Him that our faith was unshakable."

For a moment we watched the native woman teacher, a saucy beret upon her head, as she herded her flock of small Pondo boys and girls from the "rond-

haves" to the bare ground in front of the huts.

"Kids get sleepy or restless indoors," Mr. James said smiling. He pointed. "See, she's having that girl, the one who's standing, read from the Pondo 'reader'."

HOW GOD ANSWERED PRAYER

We turned again to the pump as the engine sputtered, sighed and died into awesome stillness. My worried glance caused the missionary to chuckle.

"It stops automatically when the tanks are filled," he said. Then he rested both hands on the top wire of the five-strand fence that circled the elevated mission property: "I ordered the pump, the engine, the housing, the man to locate the underground water, dig the well and install the equipment, without having a penny with which to pay him. Over five hundred pounds worth, more than fourteen hundred dollars in your money!"

"And" I interrupted, then stopped abruptly.

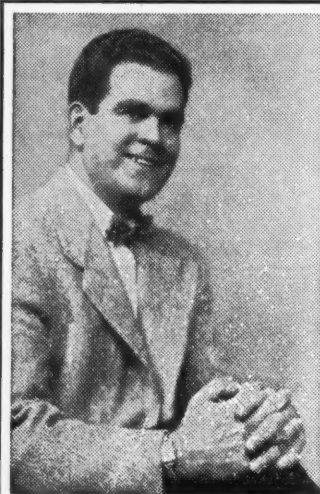
Seeming to read my thoughts, he nodded. "Yes, the first was a check for one hundred pounds, to use as I saw fit. One-fifth of the project paid for! Well before the equipment arrived from England every penny had been given to us." A glow of pride crossed his face.

Suddenly, he lost his reserve, turned toward me and touched my arm. "Yes!" he said eagerly. "I am proud, very proud of it. I learned a magnificent lesson — that the God we worship answers our prayers when we have the faith! It's only when we pray without faith that prayer remains unanswered."

I released my pent-up breath. For a moment I had been afraid that this man's pride had been and was a physical one. Strangely for me then, six years ago, his explanation relieved me immensely. This missionary's pride was in God's answer to his prayer, a spiritual pride in his God.

I left South Africa for home in the United States, vowing to return, and bring my family to that once dark continent. I sold my medical practice. We sold our home. We were ready to leave the States for the other U.S.A. (the Union of South Africa) with our so valuable American dollars.

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But then, though I did not recognize it as such at that time, God spoke: I was invited to conduct a clinical investigation of certain new drugs in the treatment of physical disease. I accepted the challenge. We cancelled our berths to South Africa. The work was investigational, and investigational work in Medicine is not only poor in financial rewards, but rich in persecution from those who cannot see beyond medical orthodoxy.

Soon we were, instead of financially independent, sadly in debt. We faced financial ruin, professional disgrace. It was, or so it seemed, the end of the line.

PREPARING TO RETURN

It was then that we prayed, and our prayer was answered in a most mysterious manner. "You want to return to your homeland," I seemed to hear the words: "All right. Go back as a medical missionary."

I wrote to mission boards. Too old! They wanted younger men. Then I was told, "Take a course in Theology. Become a medical missionary, an independent one."

I found the right school, and took the course in my spare time. It was hard work in a new and different sphere. Yet religion, I found, was a field closely allied with Medicine. Before I knew it, my failing health was

restored. We, my wife and I, pledged ourselves to do God's work, spiritual teaching linked with the medical, among God's black underprivileged children.

We prayed that the way would be found and every prayer was answered *because we believed!* Mysteriously, money came as and when we needed it. Month after month, the way has opened up, just as the road opens a pathway through the mountains as one drives toward a seemingly impassable obstacle. We learned to take everything to God in prayer, even the little things. And prayer was answered. We were entering a new and exciting life, a life of service, a life of obedience to God's commands. Today, the time of preparation is ending.

Our prayers are now for the success of our proposed medical-missionary journey from the Cape to Uganda — four thousand miles, plus side trips to spiritually and physically needy peoples.

Where shall we start our medical-missionary "safari"? From the mission station, church and school and hospital, of Basil James in Pondoland!

We shall preach the Gospel of Jesus Christ to the Natives. We shall teach them God's plan of Salvation. We shall show them the way to God and His kingdom.

— Turn to Page 18.

DR. HARRIS IN LOS ANGELES

DR. ARTHUR T. HARRIS, a Christian physician of extraordinary attainments, will take a year's leave of absence from the Health Division of Fremont College (Los Angeles) when he departs for Africa on a medical missionary assignment next October.

A graduate in Medicine of Edinburgh University, Scotland, he also holds American doctorates in Homeopathic Medicine, Philosophy, Science, Literature and Theology. His Edinburgh diploma gives him the right to practice medicine in every colony in Africa.

Another asset on the forthcoming trip will be his knowledge of the basic African language (Xhosa), and the white man's language of South Africa (Afrikaans) which is also spoken by many tribes. From the Rhodesias north to Uganda, Swahili is the language used, with which he is fairly well acquainted.

Dr. Harris is also a skillful writer, his articles having appeared in *The Reader's Digest*, *Saturday Evening Post*, *Blue Book*, *Guideposts* and other prominent publications on both sides of the Atlantic.

Defender Readers interested in going to Los Angeles to engage the professional services of this Christian doctor and surgeon will bear in mind the date set for his departure. Steamship passage has been booked to leave New York on October 30th . . . which means he will be leaving Los Angeles several days in advance of that date.

The street address of the Clinical Division at Fremont College, Los Angeles, is 5625 Melrose Avenue. Answers to inquiries are promptly processed. Telephones: Hollywood 5-2149 or Hollywood 4-7336.

THE LAST NEW TESTAMENT!

Recently a newly converted woman visited a small village in Greece. A shepherd sought her out and asked pleadingly, "Please, Miss, would it be at all possible for you to give me a New Testament? I am that shepherd to whom you gave a Gospel tract a year ago. Don't you remember?" He took it from his pocket and showed it to her, worn with time. She felt deeply regretful that she did not have a Testament to give this seeking soul. The poor shepherd was ready to burst into tears. "Please, Miss, won't you give me your own New Testament? I need it so much," he begged. Persuaded that he was deeply in earnest, she gave it to him.

Meanwhile another shepherd joined them and pleaded for a New Testament, too. How her heart ached at the look of sadness in his eyes when she had to refuse him! Only after she promised to mail him a Testament when she returned home did the shadow lift.

On her return she related this incident to our missionary and asked for another New Testament. But there was nothing he could do for that poor shepherd. There was not a single Testament left of his supply.

"My dear brethren," this missionary writes us, "I appeal to you in the name of the Lord Jesus to provide me with the food with which to satisfy the spiritual hunger of our countrymen. Think of poor sinners desperately seeking for Christ's salvation, and do what God's love prompts you to do."

What can we add to this except to say that for \$5.00 you can provide 20 New Testaments or 5 whole Bibles, or a large supply of Gospel tracts and other Christian literature? What if you were the second shepherd?

SEND your gifts to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

We shall heal them by the laying on of our hands and by prayer, and when, because of our own yet developing, though not mature, faith this is not successful, by medical and surgical means. We shall make our tedious and difficult way north from the subtropical Cape, through the Transvaal, the Rhodesias, Nyassaland, Tanganyika, Kenya Colony, to Uganda.

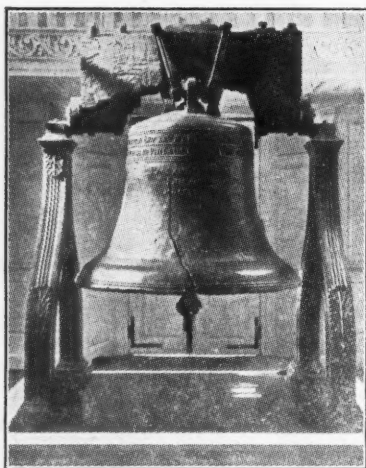
We shall "spot" the locations where there exists a great need for new mission hospitals. We shall pray that the wherewithal shall be forthcoming to build and equip and staff these proposed missions and hospitals; and that the willing staff, trained in spiritual and medical spheres, will come forward to man the posts so created.

We believe that, in this manner, our

initial "safari" for Christ will in time open up Africa not to the white man but to the black, the African.

Finally, we believe that a work of giving, as contrasted with an invasion for exploitation of the African, will by its own spiritual weight dampen much of the present unrest so rampant in Africa.

The black man is emerging from heathenism, from superstition, from darkness. His emergence can be either for good or for evil! God grant that he shall be taught by good white men and women and led into the life which the Saviour had in mind when He said: "I am come that they might have life, and that they might have it more abundantly."



OUR AMERICAN HERITAGE

THERE ARE in existence a number of historical records and physical objects which, each in its own way, symbolize some part of the great American heritage. Collectively they comprise a bulwark against alien ideologies that would destroy the foundations upon which the founding fathers built ...

— the Mayflower Compact, the Articles of Confederation, the Declaration of Independence, Washington's Acceptance of Command, the Boston Tea Party, the Battle of Bunker Hill, Paul Revere's Ride, the Constitution of the United States, the Bill of Rights, the Story of Betsy Ross and the making of the first Flag, the Star Spangled Banner, Lincoln's Address at Gettys-

burg, the American Creed, the Pledge to the Flag, and Liberty Bell ... to mention only a few.

The famous Bell weighing 2,080 pounds was cast in England especially for the old State House in Philadelphia, now known as Independence Hall.

When an accident marred its tone, it was recast in Philadelphia in 1753 at which time the words from Leviticus 25:10 were inscribed: "Proclaim liberty throughout all the land, unto all the inhabitants thereof."

The language proved prophetic, since the Bell was rung to announce the signing of the Declaration of Independence on July 4, 1776.

Upon learning that the delegates assembled at Philadelphia were certain

to place their signatures on a document declaring American independence from Great Britain, citizens of the city prepared to celebrate the event by ringing the Bell.

Finally on the morning of the signing, the streets of Philadelphia were crowded with anxious people waiting for the signal. The old bellman had taken his place in the steeple early in the day, ready to start ringing when the decision would be announced.

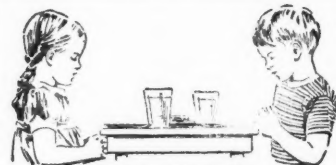
As the day passed and no word came, he repeated to himself: "They will never do it! They will never do it!" But at 2 P.M. his little grandson, whom he had placed at the door below, ran up the steps shouting: "Ring, Grandpa! ring!"

The old bellman grasped the iron tongue of the bell and swung it backward and forward one hundred times "proclaiming liberty throughout all the land."

The people in the streets caught up the sounds and shouted until they were hoarse. Bells were rung, cannons fired, and everybody rejoiced. Every American patriot welcomed the glad news of "liberty and union."

During the British occupation of Philadelphia the Bell was taken to Allentown and hidden, since it was felt to be a symbol of liberty too precious to be endangered. Returned when the crisis had passed, it hung in the dome of Independence Hall until cracked while tolling for the death of Chief Justice Marshall in 1835. Since that time it has rested on its original timbers, on exhibition in the Hall, where it attracts thousands of visitors each year who come to honor the cradle of liberty.

The privilege of American citizenship is a priceless treasure — priceless because its manifold blessings are the product of decades of struggle and sacrifice. Let it be remembered that the *privilege* carries with it an equal responsibility.



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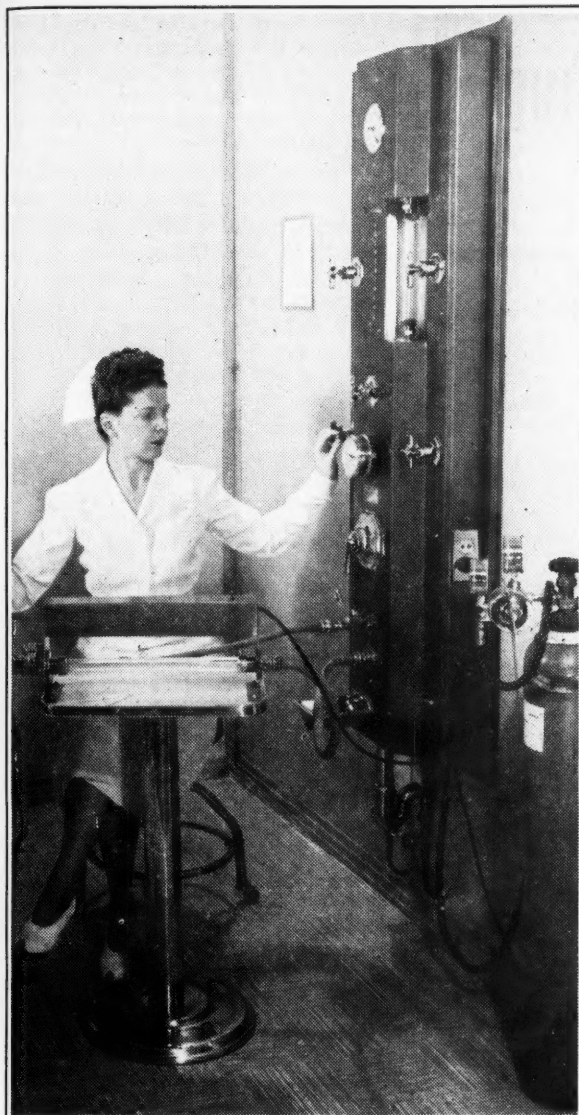
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LIQUOR AND TEEN-AGE CRIME

DR. SAM MORRIS
OKLAHOMA CITY, OKLAHOMA

TEEN-AGE CRIME in America is a national disgrace.

About 125,000 children between the ages of ten to seventeen spend at least one night in jail every year; over 500,000 are brought each year before juvenile courts; and more than 1,330,000 have conflict with the police in some fashion.

Teen-age crime is increasing over five times as fast as the teen-age population.

Of the two and one-half million major crimes in America last year, according to the FBI Crime Report, over 48 per cent were committed by youngsters 18 years of age or younger.

Liquor plays a major role in teen-age crime.

Estes Kefauver, Chairman of the United States Senate Sub-committee to investigate Juvenile Delinquency, reported in the Congressional Record July 26, 1955, for his committee. Among other things he said:

"Recently the FBI reported that children under 21 commit 72.6 per cent of all auto thefts; 62.9 per cent of all burglaries; 36.3 per cent of all reported rapes; 36.1 per cent of all robberies; and of all those arrested for violation of the liquor laws, 1 in 4 is a juvenile.

"These statistical evaluations bear out our earlier findings of the sub-committee. In certain cities, for example, we learned that juvenile drinking is definitely on the upswing."

PRESS REPORTS

A recent issue of Better Homes and

Gardens reported a survey made among 29,000 high school students in Nassau County, New York. Ninety per cent of them under 18 drank and started drinking before they were 16 years of age. Not one of them could legally buy beverage alcohol.

The United Press published a spot survey which its reporters made in ten representative cities of the nation. In that report it described the juvenile delinquent as, "A good-looking boy, about 18, tanked up on beer."

The Texas Federated Church Women at their 20th Annual Session held in Houston, Texas, passed resolutions declaring: "Thousands of liquor dealers are violating state statutes and increased drinking among young people between 12 and 18 years of age is contributing to juvenile delinquency."

JUDGES AND GRAND JURIES

A Dallas County Grand Jury investigating a rash of juvenile crimes in that city reported:

"In numerous instances we have seen that juveniles and young people involved in crimes have a short time earlier been in beer joints, taverns, lounges and honky-tonks."

During the last Christmas and New Year holiday season, San Antonio, Texas, was rocked, shocked and horrified by a veritable scourge of teen-age gang fights, killings, shootings, knifings, and vandalism by drinking young hoodlums. Protests and out-cries arose on all sides.

Criminal District Judge M. D. "Buck" Jones told a Grand Jury:

"There is an alarming amount of intoxicants being sold to minors in this city who subsequently become involved in trouble." He reviewed 18 major cases of crime coming before his court in 1954 and stated:

"Nine of those cases involving murder or rape occurred in or about taverns and involved drunkenness and the sale of beer to minors."

District Juvenile Judge of San Antonio, Texas, Raymond Gerhardt, declared that a "vast majority of all cases coming before his court were children who got into trouble after consuming alcoholic beverages."

Judge Gerhardt pin-pointed the problem before courts, law officers and parents in dealing with this matter of juvenile delinquency and its relation to liquor when he said:

"Drinking is a social accomplishment on the part of the mother; it is an offense on the part of the child. Try to rationalize that if you can and get it across to a sixteen year old kid that what mama does is a social grace, but when he does it, it's penalized by the juvenile courts. That's our problem."

LIQUOR ADVERTISING

That is the problem before the fathers and mothers of America with all of this present day play-up and glorification of liquor drinking by the advertising media of our country. With quarter page, half page, full page, double page, and bleeder pages of multi-colored advertisements of beer, wine and liquor pictured as the indispensable ingredient to joyful birthdays, happy holidays, fishing trips, hunting trips, picnics, weddings, bridge parties and family gatherings — now be practical. Try to rationalize that in the minds of teen-age kids, with the teaching that it is unwise and unlawful, for them to buy and use the same product.

When they see their radio, television and movie stars portrayed with bottles and glasses serving and drinking beer,

YOU Build ATTENDANCE with DIETZ PINS

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wine, highballs, cocktails and liquor; when they have flaunted before their eyes and dinned incessantly into their ears that "beer belongs," "men of distinction drink," "smart people choose," and intelligent people know this or that brand of liquor is tops!

What else can we expect but an ever-growing liquor soaked teen-age crime wave in this country when day after day and night after night baseball games, prize fights, boxing matches, bowling contests, and other sporting events are presented with the compliments and best wishes of the big brewing interests!

What else can we expect but an ever-growing crime wave and liquor law violation on the part of our youth when day after day and night after night at the most favorable and choice periods of the evening on radio and television, attractive music, stirring dramas, ear catching jingles, prize winning slogans, beauty contests, interesting and absorbing pictures, popular comedians, and the latest news events of the day are linked up to and interlarded with urgent appeals to drink beverage alcohol and there is never so much as a hint that it is unlawful, much less unwise, for teen-agers to buy and use that product!

A MORAL SAG

Anything that tends to loosen the foundations of national morality must be regarded as a foe of constitutional democracy. The liquor narcotic comes under this indictment because it deprives the user of his normal faculties, dulls the conscience and when allowed to run its course, destroys the capacity for moral responsibility.

The story of Dr. Jekyll and Mr. Hyde has found tragic duplication in the lives of many people who started out as temperate drinkers. Robert Louis Stevenson describes Dr. Jekyll as an honorable man and discoverer of a potion by means of which he can change himself into Mr. Hyde, a loathsome creature who lives without restraint.

He uses another potion to retrieve his position as Dr. Jekyll. After changing character several times, he finds himself lapsing into Mr. Hyde without consuming the potion. Sinking into despair, he commits suicide.

Alcohol is a demoralizing agent, as

deadly to society as Dr. Jekyll's fatal potion. We cannot afford to be indifferent to an evil that breeds mass immorality, wars against physical health, befuddles the mind and deadens moral sensibilities.

No prophet is needed to anticipate the future of the America we love, if present trends toward the Hyde level are not reversed.

RELIGION A BULWARK

J. Edgar Hoover, head of the FBI, has emphasized the importance of Sunday School and church attendance as bulwarks against teen-age crime by saying:

"The immediate need facing the church and Sunday School today is to bring the riches of Christ to every youngster in the nation. If this is not done, moral indifference will remain and case histories of youngsters caught in the coils of crime will continue to increase."

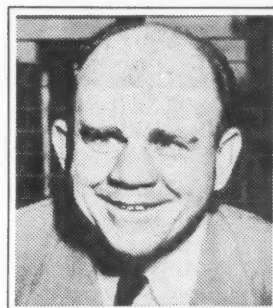
Justice Lewis L. Fawcett, for many years on the bench of the Supreme Court of New York, declared that in 22 years of the 4,000 boys under 21 years of age convicted in his court only three were members of a Sunday School; and that of 1092 cases of suspended sentences where a minister, a priest or a rabbi became interested, only 62 had ever broken the conditions of the parole.

Judge Sam Davis Tatum of the Juvenile court in Nashville, Tennessee, declared at a public hearing in his courtroom before the Kefauver Committee investigating juvenile delinquency:

"The help of the church is absolutely essential in dealing with delinquency. Of the approximately 13,000 youngsters and their families who have appeared before me as the judge of the Davidson County Juvenile Court, I have noticed an almost total lack of religious influence in their lives.

"Of all these only two families and their children went to Bible study and church services regularly. Only 91 of the children did so. The fathers and mothers and children of Davidson County who honor God and attend His services did not have children in the juvenile court as delinquents."

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VIEWS OF A CHRISTIAN AMERICA

DEPARTMENT D-8

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APPLES OF GOLD

THERE is much in the world to make us afraid. There is much more in our faith to make us unafraid.

—Frederick W. Cropp.

All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross.

—Dale Evans.

Some Christians are like wheelbarrows, they need to be pushed.

Some Christians are like trailers, they have to be pulled.

Some Christians are like canoes, they need to be paddled.

Some Christians are like balloons, ready to blow up.

Some Christians are like kittens, contented when petted.

Today is the tomorrow you worried about yesterday and all is well. So smile!

Try all your keys. Never despair. God leaves no treasure-house locked against us.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.

Worry is like a rocking chair. It gives you something to do but it does not get you anywhere.

The man worthwhile is the man who can smile when everything goes dead wrong.

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If you have been called to preach the Gospel of our Lord Jesus Christ and are in either denominational or undenominational work, you are invited to become a member of this fast-growing ministerial organization. License or ordination credentials issued to members. Your inquiry invited. AMERICAN EVANGELICAL CHRISTIAN CHURCHES ... 192 N. Clark St., Chicago, Illinois.

If our circumstances find us in God, we shall find God in all our circumstances.

Buying cheap merchandise to save money is like stopping the clock to save time.

Hats off to the past, coats off to the future.

Spend less than you earn.

Honesty is the best policy.

The only difference between stumbling blocks and stepping stones is the way we use them.

Can anything be sadder than work unfinished? Yes, work left undone.

It seems that about all some people have learned the last decade is how to go faster, work less, spend more money and die quicker.

—W. J. Gilmore.

Some people admit that work is a mighty fine thing — if it doesn't take up too much of their spare time.

—W. J. Gilmore.

The greatest comfort, is the knowledge that you have done your work well.

The greatest mistake, giving up.

Man's most pitiful weakness is his desire to get something for nothing.

The Bible promises no loaves to the loafer.

One evidence of the value of the Bible is the character of those who oppose it.

These are married, and no man shall part ... dust on the Bible and drought in the heart.

The Bible is the rock upon which our republic rests.

—Andrew Jackson.

Don't criticize the Bible. Let the Bible criticize you.

He who wrests with the Scriptures will never find rest in them.

The man who samples the Word of God only occasionally never acquires much of a taste for it.

Study the Bible to be wise; believe it to be safe; practice it to be holy.

Treachery built a Cross; indifference keeps Jesus on it.

—T. N. Tiemeyer.

Man must be disappointed with the lesser things of life before he can comprehend the full value of the greater.

—Bulwer.

We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes.

—A. B. Alcott.

If I am faithful to the duties of the present, God will provide for the future.

—Bedell.

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EDITORIALS

MONSTROUS CRIME

HENRY MORGENTHAU, Jr., Secretary of the Treasury, with Harry Dexter White, Under-Secretary, and Harold Glasser, all in charge of the Treasury, gave to the Russian government money plates, complete with three planeloads of special ink and four planeloads of special paper for printing our money in East Germany to pay two-year's salary to Russian soldiers. Refugees brought millions of this money to the United States to set up businesses.

We are told it is estimated the known movement of such money into the United States amounts to about \$19 billion of which more than \$3 billion comes from Canada, and \$1,800,000,000 through Swiss banks.

Eugene C. Pulliam, publisher of the Indianapolis Star and the Indianapolis News spoke before the Ohio Chamber of Commerce and said something that didn't get into many newspapers. We quote Publisher Pulliam:

"A little American Sergeant from Keokuk, Iowa, drove us around Berlin, and, of course, when you get in the Russian zone, you are followed by the secret police, the uniformed police and everybody else. This Sergeant told me that he had sold a wristwatch, which he paid \$29.75 for in 1938, to a Russian Soldier for 14,000 good American dollars, \$10,000.00 for a carton of cigarettes, \$10,000.00 for a pair of nylons, money that was just as good as any money you have in your pockets, and we gave them the plates as a great gesture of good will! What in God's name were we doing — I don't know. And that, ladies and gentlemen, is the fight.

"This scandal has been hushed up by the money-changers all over the world. Why? Because the Misplaced Persons went into Central Europe, manipulated a black market with American dollars and got hold of between 8 and 10 billion (10,000 million dollars). These Misplaced Refugees have flooded the United States with this money which is as good as any paper money on earth, and with this money they are buying theaters, hotels and main street properties. In many instances they are paying two and three times the assessed value. Refugees who have entered the United States are alleged to have come here with suitcases

filled with paper money in large denominations.

"The unbelievable — yes, the super unbelievable scandalous fact is that Henry Morgenthau loaned our money printing plates to the Russians and this same money is being used to virtually steal property from real Americans because the money is in the hands of unscrupulous international Misplaced Persons."

—American Mercury.

FLUORIDATION

OPPOSITION to fluoridation of public water supplies can be based on these reasons:

(1) Compulsory medication is contrary to the fundamental freedom of Americans.

(2) Mass medication ignores the individual relationship of patient and physician (or dentist) of his choice.

(3) It forces whole populations to take medicine which they neither need or want.

(4) Prevention of tooth decay by proper diet and oral hygiene is the preferred method recommended by most dentists and physicians.

(5) Because of destruction of enzymes and probability of other harm to the body in addition to the teeth.

(6) Disregard for the fact that fluorine is a cumulative poison.

(7) Because of individual differences, no effective "average dose" for all can be applied through public water supplies.

(8) It opens the door for other forms of mass medication.

(9) It is unwarranted, unethical, unscientific and un-American.

"Fluoridation is mass medication without parallel in the history of medicine," says the Delaney Congressional Report on Fluoridation of Public Drinking Waters Supplies.

The American Journal of Chemistry says that fluorine may tend to accumulate within the body so that symptoms

of fluorine poisoning may take as long as ten years to appear.

Each person is a law unto himself and no one can predict individual reaction to poisonous chemicals, even in small quantities. No person of sane reasoning would want to drink rat poison in ANY quantity.

—Pure Water Association Of America.

SOVIET UPHEAVALS

IN THE Soviet Union, political power is exercised through unbridled force. All peoples of all areas where the Kremlin holds sway must instantly obey a Moscow decree, no matter how it violates their traditions, no matter how inapplicable it may be to local concerns.

Yet the Kremlin itself, coming to recognize some of the deficiencies of extreme centralization, has just embarked upon a drastic reorganization of its massive bureaucracy. Soviet rulers have felt compelled to allow some small part of government to gravitate closer to the people.

On the Soviet periphery as well, centralization has revealed its inherent weaknesses. There even the Soviets are learning the age-old truth that those who have known freedom will never willingly live merely as a creature of the sun.

The assertion and maintenance of its independence by Yugoslavia, the unceasing unrest in East Germany, the upsurge of freedom in ruthlessly repressed Hungary, the increasing liberation of controls in Poland, all bear witness to man's eternal refusal to be dominated by his fellow creatures or to exist as a pawn of government.

I am profoundly convinced that one day — inevitably — those nations and those peoples will again be free. Evolutionary change, generated by pressures from within and from without, hopes and yearnings of the oppressed, kept alive by the friendships of the free peoples of the earth, will eventually destroy despotic power. I have complete faith that those downtrodden populations will again walk upright upon the earth.

But, in the meantime, the cost will be great and sad — measured in privation, in degradation, in human suffering and despair.

—President Eisenhower.

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BOOK REVIEWS



RUSSELL KIRK

WOMAN'S GUIDE TO CONSERVATISM

Professor Russell Kirk ...
Devin-Adair, cloth binding, 125
pages, price \$2.75.

GEORGE BERNARD SHAW, the British clown whom some people took seriously, wrote a book a generation ago entitled, "The Intelligent Woman's Guide to Socialism and Capitalism" ... the purpose of which was to influence the women of England toward leftist radicalism.

Russell Kirk knives his way through Shaw's superficiality with a sharp blade: "Nor shall I attempt to be as witty, or as full of levity, as Shaw was in 1928. In wit, Shaw is simply my superior. As for levity, the grim problems of our time will not abide it."

Once enfranchised, Shaw expected them to become "ferocious innovators" and turn society inside out. Many conservatives also predicted that "women would be a reckless and irrational influence on politics." Mr. Kirk observes:

"Both the radicals and conservatives were quite wrong. For women have become the most determined conservatives in modern society. Women have

become intelligent adherents of conservative parties throughout the Western world."

Women have a direct attachment to the hard realities of life and this has something to do with their social principles. They have an inherent craving for genuine security. They know that their very existence, and everything precious including children, depends upon family strength, which in turn rests with the community.

Instinctive knowledge tells them that society is not a "machine for living," but rather a spiritual thing founded upon love.

"For all these reasons and others," says Mr. Kirk, "women are the conservative sex."

But it is not enough to be driven in the right direction by instinct and emotion. There are tangibles to be taken into account. Conservatism must grow up. The conservative needs to know *consciously*, what he believes and why!

The Conservative Mind is deeper, broader, richer, more original and creative than the Radical or Liberal Mind. Radicalism is parasitic. It's a cuckoo that builds in another's nest. It says what is, is wrong, and must be changed!

Conservatism creates and holds tenaciously to what is good, to values that have stood the test of practical usage.

Modern Conservatism took form about the beginning of the French Revolution, when far-seeing men in England and America perceived that if humanity is to conserve the elements in civilization that make life worth living, some coherent body of ideas must resist the leveling and destructive impulse of fanatic revolutionaries.

In England, the founder of true Conservatism was Edmund Burke, whose "Reflections on the Revolution in France" turned the tide of British opinion and influenced incalculably the

leaders of society in the Continent and in America — says Mr. Kirk in his exposure of the historic roots of the Conservative Movement. The division of his treatise bears the title, "The Essence of Conservatism."

Then the discussion turns to religion, "Conservatives and Religious Faith." In America, a sense of religious consecration has been joined to our political institutions from the beginning. Almost all the signers of the Declaration of Independence and the delegates to the Constitutional Convention were religious men. Solemn presidential proclamations, since the beginning of the Republic, have invoked the mercy of God.

The Christian faith of the founding fathers was strong and virile, not denatured and devitalized, weakened by the doubt of religious Liberalism.

"Conservatives and Conscience" comes next, followed by "Conservatives and Individuality." Mr. Kirk opens this, his fourth chapter, as follows:

"Individualism, like Capitalism, is a word coined by the Socialists. By it, the nineteenth century Socialists meant to imply that while the Socialist is concerned with 'society' — that is, the welfare of everyone — the conservative is an 'individualist,' selfishly concerned only with himself. This caricature of the Conservative has done much mischief. I think it is important to understand what the real Conservative believes about human individuality and private rights."

Some of the remaining chapters bear the following titles: "Conservatives and the Family," "Conservatives and the Community," "Conservatives and Just Government," "Conservatives and Education" and "Permanence and Change."

There are no evidences of fatigue. Mr. Kirk is still going strong when the book ends ... with what many will regard as the most important chapter, devoted to answering the question: "What is the Republic?"

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MR. BRYANT is a prolific reader and writer. This, his latest book, reflects a vast amount of research. It actually contains 1,000 carefully chosen, catalogued and indexed Illustrations, ready and waiting for persons called upon to make religious talks. A total of 316 different subjects are illuminated.

There are other books, of a similar nature, but this one is the newest. Consequently it brings to the reader many word pictures not found in earlier works.

A publisher's note explains: "There are in these pages many new illustrations, selected from current sources which, to the best of the compiler's knowledge, have never before appeared in book form."

Those trained in the art of public speaking understand the importance of clinching a fact with a story. It often happens that the listener retains the Illustration in memory long after the message as a whole has lost its echo. The greatest of all speakers spoke in parables.

YOUNG ONLY ONCE

Dr. Clyde M. Narramore ...
Zondervan's, cloth binding, 190
pages, price \$2.95.

DR. NARRAMORE is consultant in Research and Guidance for the Office of the Los Angeles County Superintendent of Schools where nearly a million and a half students are enrolled. This work gives him an insight into the problems that young people are these days compelled to face ... and the experience serves to equip him in a special way for developing solutions to these problems.

His years of study in colleges and universities in no way jeopardized faith in the Gospel of Christ to which he was committed. After earning Bachelor's and Master's degrees from western colleges, he attended Columbia University, New York, where another Master's degree and Doctorate were received.

Dr. Narramore founded the National Educators Fellowship, an organization of Christian educators which has risen to prominence. He has served as its National Director.

The purpose of "Young Only Once" is to provide serious minded young people with chart and compass as they face the storms of life. It is designed to help them make right decisions on pivotal questions affecting their future. It contains information, admonition, guidance and words of counsel.

Each of the 12 chapters is written in light, near-the-surface language, whimsical in places, but always with a depth of meaning that Christian young people will appreciate and appropriate.

Here are a few chapter titles: "A Look At Yourself (self-analysis)," "Smarter and Smarter (self-improvement)," "Getting Along With Your Family," "Wise, Wiser, Wisest," "Your Life's Work," "Wedding Bells," "God's Will For Your Life" ...

MIRACLES OF OUR LORD

Dr. John Laidlaw ... Baker
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FOREIGN MISSIONS

THE MAUNABO STORY

The following report was prepared and forwarded to Wichita Headquarters by Dr. J. F. Rodriguez, Superintendent of Defender foreign missionary work in the West Indies.

MAUNABO is the name of a town in Puerto Rico located on the very rim and southeastern tip, of our Island. The blue waters of the Caribbean wash gently against the nearby shores. My boyhood days were lived in the mountains up from this town.

The community will remember July 4, 1957 as the date when the new Defender Church building was dedicated. The Lord has blessed the place with this sanctuary where the weary, the sick, the unsaved and those carrying burdens can come for solace and strength. Here they will meet God.

The full name of the Church is, "The Julia Enslow Memorial Church," so named in memory of a saintly woman, the deceased wife of Rev. F. A. Enslow of Moweaqua, Illinois.

Through a chain of circumstances, which your missionary workers in this part of the world regard as providential, Mr. Enslow became interested in the evangelization of Maunabo in 1954.

His contributions, given in memory of Mrs. Enslow, made possible the purchase of the ground on which the building stands, its erection, and the dedication service of July 4th. A bronze plaque on the premises, unveiled during the service, notes this fact.

Defender Christians from all parts of Puerto Rico, made their way to Maunabo for the dedication. There was great expectancy in the town. The impact upon the community was greater, because nothing like it had ever before oc-

curred. All festivities were of course conducted in the Spanish language.

The meeting came to order at 10:00 A.M. with prayer. Rev. Esteban Rodriguez presided and introduced the town Mayor, Mr. Sebastian Ortiz. He addressed the audience that filled the new building to overflowing, congratulated the Defenders of the Christian Faith for the achievement, welcomed the guests and gave them the keys of the city. This was followed by a series of other short, and appropriate, messages.

Music was furnished by the Defenders Choir of Rio Piedras, directed by Professor Abigail Aulet of the Defenders Theological Seminary. The Defenders Band from Bayamon was also present. Both musical organizations participated in all the services throughout the day.

The afternoon meeting convened at 2 o'clock with the singing of the official Defender Hymn, "Faith of Our Fathers." Dr. Mateo Cruz, pastor of the Defender Church at Campo Rico,

preached the dedication sermon. The Scripture reading was II Chronicles 6:1-42.

The prayer of dedication was offered by Dr. Leonardo Castro, pastor of the Defender Church at Bayamon. Dr. Julio Gonzalez, pastor of the Defender Church at San Juan, directed the official ceremony that followed. Rev. Gilberto Pol of Guayama pronounced the benediction.

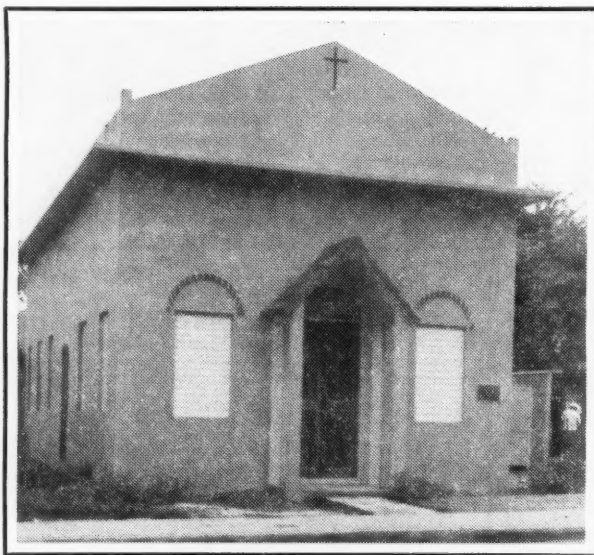
After the meeting, the large crowd moved to the public square where the Bayamon Defenders Band played, everybody sang, and several preachers delivered Gospel messages.

Rev. Eustaquio Lebron is pastor of the new Church, a hard-working, devoted servant of Christ, eminently qualified for the task.

The soil on which the building now stands was broken during an impressive open-air service in January, 1955 in which Dr. Winrod participated. Friends in the United States can hardly imagine the construction problems encountered in such an out-of-the-way place as Maunabo. It proved to be a long, difficult task, erecting the building, one that required patience and perseverance.

The task was rendered the more difficult by last August's tragic hurricane which struck Maunabo with unprecedented violence. Our partly constructed building was in the direct path of the storm that entered Puerto Rico at this point, and moved north and east like the plowing of a furrow, leaving devastation in its wake.

When the fury of the storm subsided, Maunabo Defender Christians found their building project greatly retarded, but heroically they started at once clearing away the rubble, and again pushed ahead. Their stamina was rewarded on July 4th, with a great rally, the spiritual force of which will linger for a long time in the soul of the community. This congregation solicits the prayers of all Defender readers.



NEW DEFENDER CHURCH
AT MAUNABO, PUERTO RICO

DEFENDER MISSIONARY MINISTRY

THE Missionary Department of the Defenders organization has 32 years of constructive work to its credit. From humble beginnings it has grown to large proportions. Policy has always provided that the responsibilities of leadership be placed upon the natives themselves.

Instead of theorizing about indigenous missions, the method has been put into operation on the various Defenders fields. This has necessitated the establishing of schools in which to train and develop native leaders.

PUERTO RICO

Dr. J. F. Rodriguez, Superintendent. The program on this Island is a model. For 26 years, Puerto Rican Christians have been encouraged and trained to win their own people to Christ. When the time came to establish a theological seminary for producing pastors and evangelists, a faculty of native teachers was chosen. Management of the institution was placed in local hands. All Defender Churches and interior worship-centers, numbering more than 200 are served by Puerto Ricans trained for the task. The method has stood the test.

DOMINICAN REPUBLIC

Rev. Cobles Valdespina, Superintendent. The work in this part of the West Indies is an outgrowth of the ministry in nearby Puerto Rico. Native Dominicans are in complete charge. Several congregations have reached maturity and others are in process of development. Most of the people being reached with the Gospel, live in abject poverty. Missionary effort among them enjoys a ready response.

MEXICO

Dr. Ricardo Botello, Superintendent. A far greater missionary challenge exists south of the border than many Christians in the United States realize. Mexico has large cities, but when one leaves them and travels into the interior, it is like entering a different world. The population is basically Indian. During centuries past, Spanish conquerors of the native Indians enslaved the masses of people, who became known as "Peons." They were serfs and slaves, bound for servitude throughout life. No group of people on the face of the earth needs the Gospel more urgently than the descendants of the Peons — to whom the Defenders organization is these days ministering.

AMERICAN SPANISH CHURCHES

Dr. Jose Hernandez, Superintendent. There are at the present time 12 Spanish Defender Churches in New York, Brooklyn, Chicago and northern Indiana. They are all located in Puerto Rican areas where emigrants from the Island reside, many of whom attended Defender Churches back home before coming to the States. All services are in the Spanish language. A major project of the Missionary Department at this particular time, concerns the erection of a new Defender Church building in New York City, on the fringe of Harlem. Operations are now at a standstill due to a strike in the building trades which has cut off supplies of needed materials.

MIDDLE EAST

Rev. Solomon John Mattar, Superintendent. Practically all "foreign" missionaries in the countries of the Middle East have been called home during recent months. Defender missionary work, under local leadership, has gone forward without interruption. The two Defender missionary-industrial schools (one for women and girls, the other for men and boys) are training native Arabs for Christian leadership and at the same time teaching them trades in order to become self-supporting. Both institutions are located in Jerusalem, Jordan near the base of Mount Calvary. Some of the students are refugees, which means that they are among the million displaced persons who were driven from their homes in Palestine by Zionist invaders in 1948.

JEWISH MISSIONS

Dr. Jacob Rosenthal, Superintendent. This is the most difficult and exacting type of missionary work known to the Church. Born in 1890 of Talmudic parents in New York City, Dr. Rosenthal grew up and was educated in the beliefs and traditions of Judaism. He was trained and became a rabbi. His rabbinical service covered a period of 20 years. Then, through the testimony of a Christian nurse, he heard the story of salvation, accepted Christ and was miraculously converted. Later, when his wife saw him reading the New Testament, she left and never returned. His relatives had him arrested on a charge of disorderly conduct. This was only the beginning of a long series of dangerous episodes. Like Paul, he bears scars in his body from persecution suffered at the hands of Jews.

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SUNDAY SCHOOL

LESSON NUMBER ONE

August 18, 1957

JONATHAN

I Sam. 14:1-15; 18:1-5; 19:1-7;
23:15-18; 31:1-2; II Sam. 1:17-27.

MEMORY TEXT: "A friend loveth at all times." Proverbs 17:17.

The general plan and pattern of the lesson is as follows:

- A. A unique friendship. I Samuel 18:3.
- B. Jonathan gives his royal robe to David. I Samuel 18:4.
- C. Jonathan saves David's life. I Samuel 19:6.
- D. Jonathan typifies Christ. John 15:13.

(1) THE KEY WORD OF THE LESSON IS "COVENANT."

We have before us the story of a beautiful and enduring friendship, which has few parallels in either Scripture or history. David was born in the rags of a humble shepherd boy. Jonathan was born in royal purple. Their paths crossed. Their lives became entwined.

Both possessed exceptional traits of character, but the text of today's lesson creates special admiration for Jonathan. "Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David."

Here is a prince, a son of King Saul and an heir to the throne of a powerful nation, removing his royal robe and giving it to David in acknowledgment of his superiority. Dr. George Matheson says: "In every act of friendship, in every deed of devotion, in every outstretching of a protective hand, he was stripping himself of a royal garment."

Jonathan, as the Crown Prince, had the least to gain and the most to lose by protecting the life, and ministering to the well-being of this friend who might one day aspire to the throne. He made his affection a thing resplendent by its sheer unselfishness. He saw that David might increase while he would decrease, yet even so the sky of his

affection was unclouded by a single touch of jealousy. How great is that love which envieth not!

And David, in turn, made his own adequate response to this magnanimous interest. He showed himself in his whole bearing to be a man worthy of the friendship of a prince of the blood. Heaven be praised for men who can find joy and satisfaction in the friendship of their fellows!

(2) THE KEY VERSE IS I SAMUEL 19:6.

"And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain."

This verse refers to a pivotal event in the life of David as a young man, at a time when King Saul had (out of jealousy) ordered his death. The lad was in hiding. Jonathan knew his whereabouts, found him, and volunteered to have a frank talk with Saul.

Dr. Frank S. Mead says: "Jonathan was loyal to his erring father and strongly loyal to his friend David as well. Was this a 'divided' loyalty? Can a man be loyal to both his father and a man his father hates? He can! He can be loyal to God and the truth, whether it lie in father or friend."

Jonathan told Saul he was committing a great sin to plot against the life of a man who had rendered an invaluable public service. David had killed Goliath a short time before. It was his sudden rise to fame that enraged the King.

The strong remonstrances of Jonathan produced an effect on the impulsive mind of his father, who was at that time, still susceptible to good and honest impressions. He agreed to end the conspiracy to kill David.

Had Saul carried the plan to completion, the world would have been denied every blessing that David brought to mankind during his career as King, Psalmist and Instructor in righteousness.

(3) THE KEY FACT: JONATHAN'S LOVE TYPIFIES THAT OF CHRIST.

Jonathan was the son of a king. Jesus came to earth as the Son of God. Jonathan loved David with an unselfish love. Jesus loved sinners with an unselfish love. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

Jonathan clothed David in his own royal robes. Christ clothes His friends in the garments of His own righteousness. "Put ye on the Lord Jesus Christ." (Romans 13:14)

Jesus placed a high estimate upon His friendships. He made "friends" of publicans and sinners. (Matthew 11:19) He cried, "Our friend Lazarus." (John 11:11) He said: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." (John 15:15)

Many a heart is aching for a tender expression of personal interest and friendship. Christians should reflect to those around them, some of the friendliness that Christ has manifested for them. They should be His reflectors.

A man from a foreign land, who could speak little English, was accosted in Central Park, New York, by a Christian man who saw that he looked dejected and might be in need. To his offer for assistance, however, the foreigner replied that he did not need money, but was lonely, and just hungry for a handshake.

Kay Phelan says: "Friendship is a 50-50 deal, but to be sure of keeping a dear friend, don't be afraid to go 51 per cent of the way once in a while." The person who closes himself in, like a turtle in a shell, shutting out normal friendships, is missing one of life's sweetest joys.

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LESSON NUMBER TWO

August 25, 1957

AMOS The Book of Amos.

MEMORY TEXT: "Seek good, and not evil, that ye may live." Amos 5:17.

The general plan and pattern of the lesson is as follows:

- A. Amos an unknown. Amos 7:14.
- B. Amos divinely called. Amos 7:15.
- C. Amos demands temperance. Amos 6:4-7.
- D. Amos falsely accused of sedition. Amos 7:10-13.

(1) THE KEY WORD OF THE LESSON IS "AMOS."

Little is known about Amos. But what we know is good. One of the twelve minor prophets, he was a shepherd and a native of Tekoah, a town six miles south of Bethlehem. He had no educational background or training for the prophetic office, being divinely called for a dangerous task.

His appearance on the public scene was dramatic during the reigns of Uzziah, King of Judah ... and Jeroboam, King of Israel. The exact date of his appearing, or the length of his ministry, are not given. It was a period of apostasy and moral declension.

Both kingdoms were at the summit of material prosperity. Idleness, luxury, political corruption and oppression were general, and idolatry prevalent. There was a religious sag. The priesthood was corrupt.

A voice capable of probing the conscience needed to be heard in the land. The only hope of retrieving moral and spiritual losses at national levels, is a religious revival. Let America take note of that fact! Thomas Jefferson's words find echo here: "I tremble for my country when I reflect that God is just."

As far as can be determined, Amos was the only prophet ever sent from Judah into Israel. This drew special attention to his person and message.

His thunderbolts were delivered against both kingdoms. He doubtless returned home to Tekoah after fulfilling his mission. The time and manner of his death are unknown.

(2) THE KEY VERSES OF THE LESSON ARE AMOS 6:12-13.

"Amaziah said unto Amos, O thou seer, go, flee away into the land of Judah ... But prophesy not again any more at Bethel."

Amos' words were hurting. He was making a deep incision in the public mind. The collective conscience of the people was being stirred. Political leaders and apostate priests were smarting under his lashes. They stood it as long as they could!

Then they accused him of sedition. He was denounced as one guilty of creating discord. A vacillating rascal headed the religious forces of Israel and lodged charges against Amos before Jeroboam. His name was Amaziah. "Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee."

Amos stood his ground. He spoke the louder. He warned of coming disaster unless the two nations mended their ways before God.

The historian Toynbee tells us that in the life cycle of every nation there are many challenges. As long as the people can rise and meet these challenges with courage, they overcome their difficulties. But when this becomes too much of an effort, as long as wrong ideals, values and standards are accepted as the important ones, those people are in danger. History is strewn with the wreckage of nations which grew soft and careless. Toynbee says that we ourselves are facing this problem. This historian who has spent his life researching the rise and fall of civilizations tells us that there is only one way out, and that is through spiritual rebirth.

(3) THE KEY FACT: AMOS CONDEMNED INTEMPERANCE.

The prophet spoke out against laziness, indolence, beds of ivory, frivolity, overeating and drinking, drunkenness, immorality, political corruption, crimes against the poor, idolatry, religious laxity and other popular sins which were eating, like cancers, at the vitals of both nations. He advocated temperance.

Applying this principle to modern times, we are reminded that the Church is the custodian of the national conscience, and the clergy has the responsibility of insulating society against popular sins that weaken, degrade and destroy.

Amos was especially severe with those who drank "wine in bowls."

Arthur Godfrey, a teetotaler, has this to say: "I figure the good Lord put us on this earth and gave us all our faculties for only one reason: to make the most of 'em. If he had merely wanted us to exist, He would have made us a fungus growth, or a parasite, or something. But I'm sure He meant for man to live, and brother, you ain't livin' when you're drunk!"



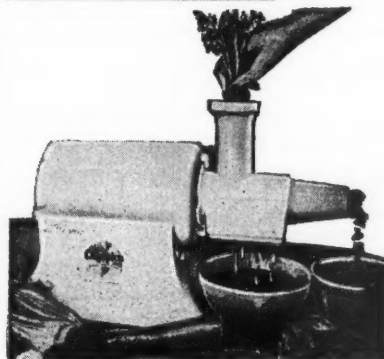
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LESSON NUMBER THREE

September 1, 1957

JOSIAH

II Kings 22:1 to 23:30.

II Chronicles, Chapters 34 & 35.

MEMORY TEXT: "I am a companion of all them that fear thee, and of them that keep thy precepts." Psalm 119:63.

The general plan and pattern of the lesson is as follows:

- A. A boy king. II Kings 22:1.
- B. A wise king. II Kings 22:2.
- C. The king discovers the Bible. II Kings 22:8-11.
- D. The king uses the Bible to promote a moral and spiritual awakening for his nation. II Kings 23:2-5.

(1) THE KEY WORD OF THE LESSON IS "BOOK."

The name Josiah means "the Lord leads." This is the theme of the present lesson. We have before us the biography of a great reformer, the sixteenth king of the separate kingdom of Judah. "Josiah was eight years old when he began to reign."

A mere boy inherited a throne from a wicked father, King Amon. His grandfather, Manasseh, was equally bad. Josiah did not actually start reigning for at least eight years. It is recorded in II Chronicles 34:3, that in the eighth year (at the age of 16), "he began to seek after the God of David" — suggesting maturity at a comparatively early age.

When children occupy thrones, regents operate the government. The regency in Josiah's day was composed of competent leaders. He grew up in the right kind of an atmosphere. Even as a child, "he did that which was right in the sight of the Lord."

He found his kingdom in ashes and clothed it with beauty. He found it

plagued with Baalism and restored true worship. He had good help because Jeremiah, Zephaniah and Nahum lived during the same period. But it was the discovery of a lost book that made possible the transformation.

In the eighteenth year of his reign, Josiah proceeded to cleanse and repair the Jerusalem temple. Hilkiah discovered in the sanctuary, "a book of the law" of Moses. This event marked the dawning of a new day.

(2) THE KEY VERSE IS II KINGS 23:2.

"And he read in their ears all the words of the book of the covenant which was found in the house of the Lord."

The book found in temple rubble, may have been the Book of Deuteronomy or the entire Pentateuch. Josiah was alarmed by the penalties it threatened for disobedience to the Law. This sparked in his heart a determination to call the people back to God. The result was a *re-Bible*, and a revival.

A convocation was called at Jerusalem. The book was read before the people. "The king stood by a pillar, and made a covenant before the Lord." And we read, "All the people stood to (or in) the covenant."

Thereupon, Josiah launched a crusade to tear idol worship and Baalism out by the roots. "The king commanded Hilkiah to bring forth out of the temple all the vessels that were made for Baal, and for the grove ... and he burned them."

The ashes of the vessels were scattered. Priests responsible for promoting idolatry were "rejected," probably put to death. Human sacrifice to the god Moloch, was outlawed. The shrines of Tophet were destroyed. (Jeremiah 7:30) Groves for Baal worship, dedicated to immoral indulgences, were obliterated.

Then Josiah swept through the whole land, burning idols, tearing down images to Baal and smashing his altars. His reform movement had a double edge. As in the days of Nehemiah, when rebuilding the Jerusalem walls, both weapons of war and trowels were used. While Josiah was tearing down (negatively), Jeremiah was building (positively). One writer says:

"It remained for Jeremiah the prophet to add the vital element to the reforms of Josiah. He loved Josiah, and preached passionately in support of his reforms. Jeremiah saw that mere destruction of the altars of Baal would not be enough; what was needed were altars to Jehovah in the hearts of the people. True religion, true revival, begins in the hearts of men; the real reformation of the world depends on the regeneration of the individual soul."

(3) THE KEY FACT: JOSIAH PROVED THE CREATIVE POWER OF THE BIBLE.

Josiah rediscovered the Bible and this set a great reformation under way. Perhaps the Bible needs rediscovering in 1957, not as an ornament in American homes, but as a great creative power in American life.

Our Country needs to return to Bible precepts. We should profit by Josiah's example as a resolute reformer. Is the Bible a lost Book today?

Sterling North, writing in a New York newspaper, recently said: "Fifty years ago any writer could depend upon his readers to catch a Biblical allusion. Not only had the average man read the Bible (even if he had read nothing else) but his vocabulary, ethics, literary taste had been affected for the better by the King James version."

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LESSON NUMBER FOUR

September 8, 1957

THE KING'S PENKNIFE Jeremiah Chapter 36.

MEMORY TEXT: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Colossians 3:23.

The general plan and pattern of the lesson is as follows:

- A. A wicked king. Jeremiah 36:30-31.
- B. A discredited but faithful prophet. Jeremiah 36:4-5.
- C. The reading of God's Word. Jeremiah 36:6-8.
- D. The tragic results of rejecting God's Word. Jeremiah 36:23.

(1) THE KEY WORD OF THE LESSON IS "WORDS."

A man named Baruch did secretarial work for Jeremiah. "Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book."

The finished message was publicly read before the people. This brought it to the attention of King Jehoiakim.

The People's Bible Encyclopedia says: "Jehoiakim was a vicious and irreligious man, and one who encouraged the abominations of idolatry. His daring impiety is shown by his treatment of the roll containing Jeremiah's prophecy; and his selfishness is shown by his spending large sums in building magnificent palaces for himself when the land was impoverished by the tributes laid upon it by Egypt and Babylon."

When Jeremiah sent Baruch to the temple to read the inspired "words," he said, "I am shut up." Some have taken this to mean that he was in prison and therefore unable to appear in person. This interpretation is open to question for there is no record of the prophet being imprisoned under Jehoiakim. The words, "I am shut up," could be more correctly translated, "I am prevented."

Jeremiah was at the time a thoroughly discredited man. He was unpopular with the priests and politicians. He was a non-conformist who dared tell the awful truth.

(2) THE KEY VERSE IS JEREMIAH 36:23.

"And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed."

Baruch's public reading of Jeremiah's manuscript had an electrifying effect upon the people. Jehoiakim became infuriated and had his scribe Jehudi, read it to him.

The King gave the signal and the reading began. At the same time he ordered a penknife. The scribe would read a while. Jehoiakim would hear something he did not like and interrupt him. Members of the court watched while the King cut out piece after piece of the scroll and threw it into the fire.

This continued far into the night. Finally the document became so mutilated that what remained fell apart. The entire book was burned. Fortunately Jeremiah had a copy.

Jehoiakim was not the last man to resist the demands of God's Word. He was not the last man to try to mutilate the Scriptures. The Bible has often been driven underground.

(3) THE KEY FACT: THE BIBLE CANNOT BE DESTROYED.

Dr. Frank S. Mead says: "You do not destroy truth by burning a book. You do not defeat God by hiding or destroying His written Word. You do not rid yourself of troublesome words by destroying those who speak them. Jehoiakim tried that, too; he ordered the arrest of Baruch and Jeremiah. But, alas, the king's men couldn't get their hands on God's men; the prophet and his courageous secretary had been carefully hidden before the scrolls were read to the king."

The Bible has been assailed by the strongest opposing forces known to man. Jews tried to destroy those who were entrusted with the responsibility of composing the New Testament. Roman emperors hurled the full force of their empire against the book.

Every storm has been weathered. Every opponent has been defeated. It has often stood beside the graves of its enemies. Survival under these circumstances implies supernaturalism. Like the Church of Jesus Christ, "The gates of hell shall not prevail against it."

Voltaire predicted that within thirty years after his death the Bible would pass "into the limbo of forgotten literature." Later events proved him to be a poor prophet. The Bible is read today in more than a thousand different languages and dialects. It remains the fastest selling book in the world.

Jehoiakim ignored Jeremiah's advice and warnings, became involved in political intrigues between Egypt and Babylon and was murdered in a most violent manner. His body was thrown over a wall and given an unhonored burial.

This lesson serves to remind us of the terrible penalties exacted against those who dare to mutilate God's Word: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." (Revelation 22:19)

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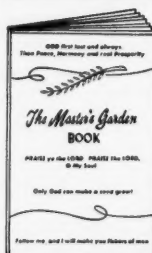
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